

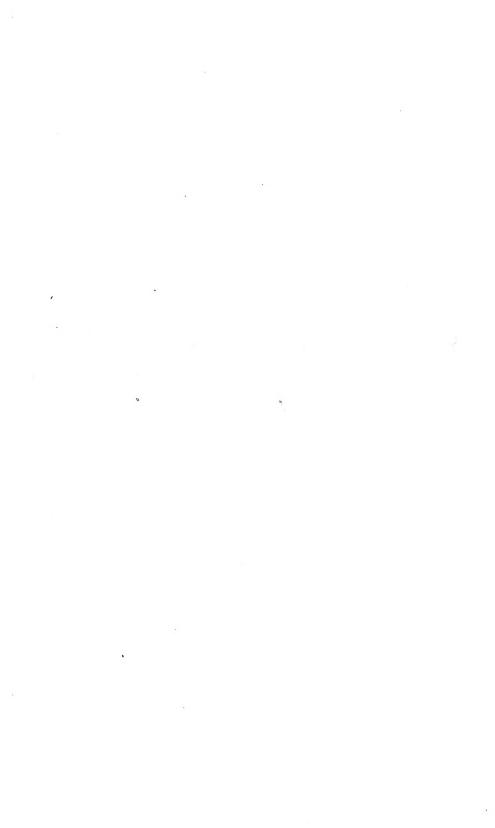
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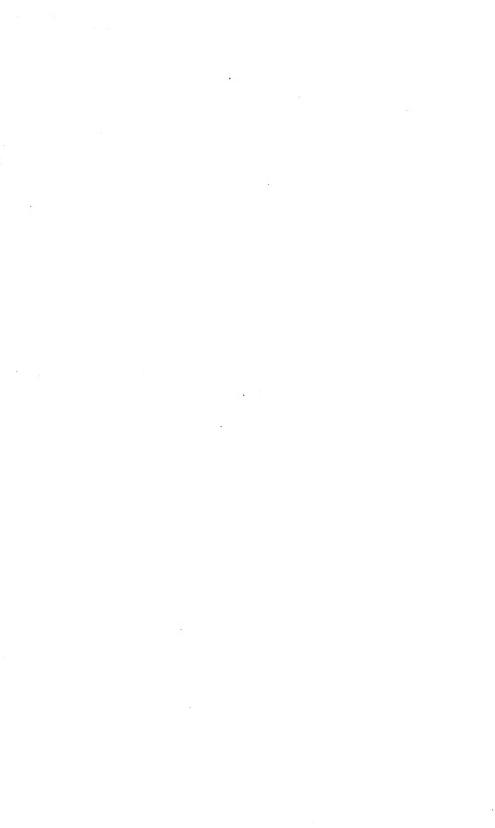
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GRAMMAR

OF THE

HEBREW LANGUAGE.

ВΥ

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SECOND EDITION,
WITH CORRECTIONS AND COPIOUS INDEXES.

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PREFACE.

This work was begun at the instance of my friend, preceptor, and colleague, Dr. J. Addison Alexander. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

iv PREFACE.

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nägelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus \(\frac{1}{2}\) \(\frac{katal'}{L}\).

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them. vi PREFACE.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbrous as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

PRINCETON, August 22d, 1861.

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PART FIRST.

ORTHOGRAPHY.

§1. Language is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אוֹתְיוֹת) and points (קַּקְּרָדְים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms a	ınd Equivalents.	}	Names.	Rabbinical Alphabet.	Numerical values.
1	×		N S S S S S S	Áleph	ŕ	1
2	ב	Bh, B	בֵּית	Bēth	3	2
3	٦	Gh, G	לָּרמֶל	Gī'-mel	L L	3
4	7	Dh, D	בְּלֶת	Dā'-leth	7	4
5	Ħ	\mathbf{H}	מא	Πē	ק	5
6	٦	V	רָד	Vāv	1	6
7	7	${f Z}$	77 1	Záyin	1	7
8	π	Hh	חיים	IIhēth	ק	8
9	ט	${f T}$	מית	Tēth	υ	9
10	٦	Y	רוֹד	$ m Yar{o}dh$,	10
11	דכ	Kh, K	دَلا	Kaph	70	20
12	5	$\mathbf L$	לָפֶּד,	Lā'-medh	3	30
13	ם מ	\mathbf{M}	מם	${ m M{ ilde e}m}$	יו	40
14	7 .	N	כהל	Nün	10	50
15	٥	S	فِڠد	Sā'-mekh	a	60
16	ע		ליון	Áyin	ע	70
17	ף פ	Ph, P	85	Pē	95	80
18	r z	Ts	בָּבר	Tsā'-dhē	7 5	90
19	P	K	קוֹף	Kōph	ר ק	100
20	٦	${ m R}$	ביש	Rësh	,	200
21	w	Sh, S	שׁיד	Shīm	E	300
22	n	Th, T	فتد	Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to Thus with a point in its bosom has the sound of b, \exists unpointed that of the corresponding v, or as it is commonly represented for the sake of uniformity in notation, bh; 3 is pronounced as q, z unpointed had an aspirated sound which may accordingly be represented by gh, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as q; \exists is d, \exists unpointed is the aspirate dh, equivalent to th in the; \supset is k, \supset unpointed its aspirate kh, perhaps resembling the German ch in ich, though its aspiration, like that of 3, is commonly neglected in modern reading; \mathbb{P} is p, \mathbb{P} unpointed is ph or f; \mathbb{P} is t, \mathbb{P} unpointed th in thin. The letter \vec{v} with a dot over its right arm is pronounced like sh, and called Shīn; w with a dot over its left arm is called Sin, and pronounced like s, no attempt being made in modern

usage to discriminate between its sound and that of \mathfrak{D} Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by s.

- a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of v is different. Its primary sound was that of sh, as is evident from the contrast in Judg. 12:6 of rest shibboleth with סבבלת sibboleth. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of s, thus almost assuming the character of a distinct letter, e. g. שָׁבֵּׁל to break, שָׁבֵּׁל to hope. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. לָבֶשָׁ to be bereaved, בְּבֶׁל to be wise, בְּבֶּׁם to be foolish; בְּלָ to be drunken, נַבֶּל to hire, ים לב to shut up; אם to look, אם to rule, אם to turn back; הבָּשָׁ a lip, הבָּס to destroy. The close affinity between the sounds which they represent is, however, shown by the fact that o is in a few instances written for שׁ, e. g. יִּטָּה Ps. 4: 7 from שַּׁבְּלֹּהָּת Eccles. 1:17 for מְבָּלָהָּת The original identity of " and " is apparent from the etymological connection between ישאר leaven and בְּילֵר a ressel in which bread is leavened; שָלֶר to shudder, הר horrible, causing a shudder. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.
- 2. In their original power 2t differed from 5t, and 5k from 5k, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.
 - 3. The letter π has a stronger sound than π the simple h, and is accordingly represented by hh; π is represented by r, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

- 4. For two letters, & and ", no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. & is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent h in hour. On the other hand had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus אַמֹלָה Γομοδοα, עֵּמֹלָה Γομοδοα, עֵּמֹלָה 'Ηλί, Τάμαλήκ. Some of the modern Jews give it the sound of ng or of the French gn in campagne, either wherever it occurs or only at the end of words, e. g. עַבֹּיל Sh'mang, עַבֹּיל Sh'mang, עַבֹּיל gnāmödh.
- §4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms; zzzzw when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, 775γ , or closed up by joining its last with its initial stroke, thus z.

- a. The few instances in which final letters are found in the middle ef words, as לְּמַרְבֵּּת Isa. 9: 6, or their ordinary forms at the end, as מָבָר Neh. 2: 13, אין Job 38: 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as קְבָּהְ Ps. 80:16, or smaller, as בַּהְבָּרְאָם Gen. 2:4, or above the line, as מְלֵילֵ Ps. 80: 14, or inverted, as בְּלֶבֶּ Num. 10: 35. (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as אָרָבָּיִי Gen. 33: 4, פֿוּבָּאָ Ps. 27: 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended : in השלים Judg. 18:30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In בחלן Lev. 11:42 the Vay, which is of unusual size, is the middle letter of the Pentateuch; הברבלהן Gen. 16: 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter; the large letters in Deut. 6:4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's Tiberias, pp. 152 etc.
- §5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.
- a. The opinion advocated by Schultens, Fundamenta Ling. Heb. p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

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- b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, an ox; Beth, a house; Gimel, a camel; Daleth, a door; He, doubtful, possibly a window; Vav, a hook; Zayin, a weapon; Hheth, probably a fence; Teth, probably a snake; Yodh, a hand; Kaph, the palm of the hand; Lamedh, an ox-goad; Mem, water; Nun, a fish; Samekh, a prop; Ayin, an eye; Pe, a mouth; Tsadhe, a fish-hook or a hunter's dart; Koph, perhaps the back of the head; Resh, a head; Shin, a tooth; Tay, a cross mark.
- §6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כגב succeed each other, as in like manner the three liquids במל The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph the hand, Mem water and Nun a fish, Resh the head and Shin a tooth. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (Pomitted), 34, 37 (alternate verses, vomitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (comitted), Prov. 31:10-31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters z and z are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.
 - a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings,	Mutes.		Liquids.
Middle	×	דגב		
${f Smooth}$	n	ם חו	(כי)	נמל
${f Rough}$	יי	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped 1 and \mathbb{R} , only retaining them as numerical signs, while the Roman alphabet has \mathbb{R} and \mathbb{Q} ; on the other hand the Romans found \mathbb{R} and \mathbb{R} superfluous, while the Greeks made of them \mathbb{R} and \mathbb{R} ; \mathbb{R} and \mathbb{R} , in Greek \mathbb{R} and \mathbb{R} , become in Latin \mathbb{R} and \mathbb{R} , while \mathbb{R} , in Latin \mathbb{R} , is in Greek converted like the rest of the gutturals into a vowel \mathbb{R} .

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals מיה ה Palatals קייה Linguals תיה ליט ד Dentals שיב סיד Labials

- has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.
- 2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

- a. It will be observed that while the p,k, and t-mutes agree in having smooth $\mathtt{E} \mathtt{E} \mathtt{D}$ and middle forms $\mathtt{E} \mathtt{E} \mathtt{D}$, which may be either aspirated or unaspirated, the two last have each an additional representative $\mathtt{P} \mathtt{D}$ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat \mathtt{E} as the initial of the closing verse, has given rise to the conjecture that the missing p mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional p, and the Greek and Roman alphabets agree one step and only one beyond the letter \mathtt{T} , viz. in adding next a labial, which in Greek is divided into v and ϕ , and in Latin into \mathtt{U} and \mathtt{V} , as \mathtt{P} into 1 and \mathtt{J} .
- 3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

- memorial words אֵיהָן מְשֶׁה וְכֶּלֶב (Ethan Moses and Caleb); of these, besides other uses, אֵיהוּן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הַאֵּמְכְּהִיוֹן are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ב for servile ב in a certain class of cases, as explained § 54. 4.
- a. Kimchi in his Mikhlol (מְבְּלוֹל) fol. 46. gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שבלאכהו ברנה for his work is understanding; אנר שלמה I Solomon am writing; הבנה מקום only build thou my peace; משה כהב אלוני און like a branch of the father of multitude; שאל הון מכחבר hoses has written to us. To which Nordheimer has added שאל הון מכחבר further to my book.
- § 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, $\approx -$ = -, occupying the vacant space with some letter, as \nearrow , repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.
- § 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. for קליבור et completio = etc.
- 2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of n with the letters immediately preceding; thus 7 or pn 500, n or nn 600, 7 or nn 700, n or nn 800, y or nn 900. Thousand

sands are represented by units with two dots placed over them, thus \$\tilde{8}\$ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus מכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by \$\tilde{9}+6\$.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מְּבוֹּלָה tradition) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

- a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 בל he spake, in Ex. 6: 29 בל speak and בל speak ing, in Prov. 25: 11 בְּבֹר spoken, in Gen. 37: 14 בָּבר word, in 1 Kin. 6: 16 בָּבר the oracle or most holy place of the temple, in Ex. 9:3 7=1 pestilence. So וישק is in Gen. 29: 10 וישק and he watered, and in the next verse וישק and he kissed; פרבא occurs twice in Gen. 29: 23, the first time it is מולבא and he brought, the second אַנְיִבׁ and he came; והשבתים is in Jer. 32: 37 first and I will bring them again, and then בהשבקים and I will cause them to dwell; שֹלִים is in Gen. 14: 19 שׁמֵּרִם heaven, and in Isa. 5: 20 שׁמָּרִם הַ heaven, and in Isa. 5 putting. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.
- § 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also ealled, quiescents, or matres lectionis (guides in reading). The weakest of the palatals " was taken as the representative of the vowels $\bar{\imath}$ and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials I was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the

two weak gutturals \aleph and $\overline{\sigma}$ were written for the guttural vowel \overline{a} , as well as for the compound vowels \overline{e} and \overline{o} of which a is one of the elements. Letters were more rarely employed to represent short vowels; $\overline{\sigma}$ or $\overline{}$ for \overline{e} is the most frequent case; others are exceptional.

a. Medial ā when written at all, as it very rarely is, is denoted by &, e.g. לאט lât Judg. 4: 21, דאג dāg Neh. 13: 16 K'thibh, קאם kām Hos. 10: 14, "zāzēl Lev. 16: 8, ראש rāsh Prov. 10: 4 and in a few other passages, ראמות sometimes for rāmoth, צואר tsarrār, אמאסאך Hos. 4:6 if not an error in the text perhaps for emāsāk; final ā, which is much more frequently written, is denoted by ה, e. g. גלה gālā, מלכה malkā, אתה atlā, rarely and only as an Aramæism by א. e. g. אות hhoggā Isa. 19:17, קרחא קרחא און אווא האלא Ezek. 27: 31 K'thibh, גבהא gābh'hā Ezek. 31: 5 K'thibh. The writing of \bar{e} and $\bar{\iota}$, \bar{o} and \bar{u} is optional in the middle of words but necessary at the end, e. g. צויתם or צויתם tsivvīthīm, צויתר tsivvīthī ; שובו or שבו shūbhū. In the former position I stands for the first pair of vowels, and I for the second. e. g. מיניקות $m\bar{e}n\bar{i}k\bar{o}th$, נסוגחי $n's\bar{u}gh\bar{o}th\bar{i}$; או for \bar{e} and \bar{o} so situated is rare and exceptional, e. g. אוי rēsh Prov. 6:11, 30:8, and perhaps ינאץ yānēts Eccles. 12:5; ואח zöth, פראת pōrōth Ezek. 31:8, בצאחו bitstsōthāv Ezek. 47:11. At the end of words \bar{e} is commonly expressed by \bar{a} , and \bar{a} by \bar{a} . though B is frequently and & rarely employed for the same purpose, c. g. $malkhar{e},$ מלכר $malkar{o}$; הרח $h'yar{e},$ פרעה $parar{o}$; אל $lar{o}.$ Final \check{e} is represented by ה, medial \check{e} if written at all by $\bar{\tau}$, e. g. יהיה yih'ye, סהרינה or תהינה tih'yenā.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus sobhebh is commonly סבב or סובב, only once מביב 2 Kin. 8:21; $ya^ak\bar{o}bh$ is ידקב except in Jer. 33:26 where it is רכקוב; thēāse is חעשה, but in Ex. 25:31 הרעשה; ēthām according to the analogy of similar grammatical forms would be בחם, but in Ps. 19: 14 it is ארתם; hēmīr is in Jer. 2:11 written in both the usual and an unusual way, הימיר and הימיר ; $m'l\bar{a}kh\bar{\iota}m$ is פלכים except in 2 Sam. 11: 1, where it is מלאכרם; g'bhūlōth is in Deut. 32: 8 גבלח, in Isa. 10:13 לא, in Ps. 74:17 גבולות; lo meaning not is לא, meaning to him is \dot{z} , though these are occasionally interchanged; $z\dot{o}$ is written both הו and אין; and $p\bar{o}$ הם, פא and בא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. 'lon'h אלהה אלוה, 'lohim אלהים; $n\tilde{a}th\bar{u}n$ נחון, $n'th\bar{u}n\bar{\iota}m$ נחורם or נחונם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. בוח kōahh Dan. 11:6, always elsewhere קודש; קודש $k\bar{o}dhesh$ Dan. 11:30, for דויד $d\bar{a}v\bar{i}dh$ in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly הוד. This must, however, be taken with considerable abatement, as is shown by such examples as addīrīm אדרם Ex. 15:10, אדרם Ezek.

It is to be observed that those cases in which x is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצט mālsā, ראשון rīshōn. § 57, 2.

- 2. When used to represent the Hebrew vowels, \bar{a} is sounded as in *father*, \check{a} as in *fat*, \bar{e} as in *there*, \check{e} as in *met*, \bar{i} as in *machine*, \check{i} as in *pin*, \bar{o} as in *note*, \check{o} as in *not*, \bar{u} as in *rule*, and \check{u} as in *full*. The quantity will be marked when the vowels are long, but not when they are short.
- § 12. There are nine points or masoretic signs representing vowels (מְּשִׁלְּיִלִּים motions, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

	Long Voi	vels.			Short Vowels.		
לֶפֶּיץ	Kā'-mets	ū	Ť	قِقىد	Pát-tahh	ă	- -
ξڗڗ	$Ts\bar{e}'$ - $r\bar{e}$	\bar{e}		שָׁגוֹל	Se'-ghōl	$reve{e}$	
ה'וֹלֶם	Hhō'-lem	ō	הַטּׁרְקּ	קפֶּיץ	Kā'-mets Hhā-tūph'	ŏ	<u> </u>

Doubtful Vowels.

$$i$$
 or i or i

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhia, which is a dot over its centre. When followed by \vec{v} or preceded by \vec{v} it coincides with the diaeritical point over the letter, e. g. \vec{v} $\vec{v$

e. g. אַמֹּשׁ shōmēr, שֹׁשִׁיל tirpōs. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, $\dot{\mathbf{w}}$ will be δsh and $\ddot{\mathbf{w}}$ δs ; if it have itself no vowel-sign, $\ddot{\mathbf{w}}$ will be $s\bar{o}$ and $\ddot{\mathbf{w}}$ $sh\bar{o}$, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus $\ddot{\mathbf{w}}$. It will be observed that there is a double notation of the vowel u. When there is a $\ddot{\mathbf{w}}$ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of $\ddot{\mathbf{w}}$ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbuts.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum $\bar{} := \bar{\imath}$, and Hhirik parvum $\bar{} = \bar{\imath}$; and Shurek is reckoned a distinct vowel from Kibbuts, the former being \bar{u} and the latter \tilde{u} . To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were eoeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not 7. but The punctuators never introduced the letter into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for i, as they had done in the case of a, e, and o, they used but one, viz., a dot beneath the letter, whether i was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between 7. and —, 7 and T, is not one of quantity, for 7 and \bar{u} are expressed indifferently with or without Yodh and Vav.

Gesenius, in his Lehrgebäude, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calenlated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his Rudimenta Hebraica, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, contraction, i. e. of the mouth; Pattahh, opening; Tsere, bursting forth; Seghol, cluster of grapes; Hhirik, gnashing; Hholem, strength; Kamets-Hhatuph, harried Kamets; Shurek, whistling. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i.e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהוי (which have been formed into the technical word אֵהֵינ Elevi) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghesh forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh forte belong only to consonants: thus אַלִּידָ kovekā, mitsvoth (where z being provided with a separate point, the Hholem must belong after יוֹ, דְּהָנָה v'hāyā בּוֹך kiyyam. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowelsign merely interpreting what was originally denoted by the

letter. E and i are homogeneous to r, o and u to r, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בַּלּ, ישָׁ שָּׁרָ שִּׁרָּ שִׁלָּ בָּלֹּ שִּׁרִ שִּׁרְ שִּׁרִ שִּׁרִ שִּׁרִ שִּׁרְ שִּׁרִ שִּׁרִ שִּׁרְ שִּׁרִ שִּּעִּיִּר שִּׁרִ שִּׁרִּי שִּׁרִּישִׁ שִּׁרִּי שִּׁרִּישִׁ שִּׁרִ שִּּבְּיִּי שִּׁרְ שִּׁבְּיִּר שִּׁבְּעִּיִּי שִּׁר שִּׁבּע שִּׁר שִּׁר שִּׁבּע שִּׁר שִּׁר שִּׁבּע שִּׁר שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁבּי שִּׁר שִּׁבּע שִּׁר שִּׁבּע שִּׁר שִּׁבּּי שִּׁר שִּׁבּע שִּּבּי שִּׁיּי שִּׁבּי שִּׁבּי שִּׁיּי שִּׁיּי שִּׁיּי שִּׁיִּי שִּּבּי שִּׁ שִּׁיּי שִּׁ שִּׁיִּי שִּׁיִּי שִּׁיִּי שִּׁ שִּׁיִּי שְּׁיִּבּי שִּׁיִּי שְּׁיִּי שִּׁיִּי שִּׁיִּי שִּׁיִּי שְּׁיִּי שְּׁיִּי שִּׁיִּי שְׁיִּיּי שִּׁיִּי שְּׁיִּיּי שִּׁיִּי שְּׁיִּי שְּׁיִּי שְּׁיִּיי שְּׁיִּייְּי שְּׁיִּיי שְּׁיִּי שְּׁיִּיי שְּׁיִּי שְּׁיִּיי שְּׁיִּיי שְּׁיִּיי שְּׁיִּיי שְּּייי שְּּייי שִּּייי שְּּייי שְּׁיי שְּׁייי שְּּייי שְּּייי שְּׁייי שְּּייי שְּּייי שְּּייי שְּּייי שְּּייי שְּּייים שְּּיישְּיי שְּּייים שְּּייים שְּּייים שְּּיישְּייי שְּּייִּייִּיי שְּּייִּיי שְּּייִּי

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e.g. בְּיָהְבֵּּוֹרְ Num. 1:10, אַרְהַבְּּיִר 2 Sam. 2:19, also written בְּיִיהְרַאֵּל 1 Chron. 2:16. In such words as הַבְּיֵּיה Jer. 22:6, הּבְּבְּיֵּי Deut. 21:7. ה does not quiesce in Kibbuts, for the points belong to the marginal readings עושבר, נושבו § 46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As i was scarcely ever and i seldom represented by a vowel-letter, Ilhirik with Yodh (\cdot) is almost invariably long and Shurek (\cdot) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for i and u; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of \cdot and \cdot to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When and stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל $n\bar{\imath}r$, מִית $m\bar{\imath}th$; without these quiescent letters they are said to be written defectively, e. g. $h^ak\bar{\imath}m\bar{\upsilon}th\bar{\imath}$, פָּבִּיֹס $k\bar{a}m\bar{\upsilon}s$.

- a. Hhirik with Yodh is short in בְּבִּבְּיִבְּי vahamittīv 1 Sam. 17:35, אַרְבְּיִבְּי bikk rothekhā Ps. 45:10, בְּבִּבְּיבִּי tikk hath Prov. 30:17. In בּיִבְּיבְּי I Chron. 12:1, 20. i is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation tsīk lag, and tsīk lag. Shurek as ŭ is of much more frequent occurrence, e. g. בוּבְּבִּיב hhukkē, בּיבִּיב lag. hhukkā Ps. 102:5, בּבִּבְּיִב 2 Chron. 2:7, בוּבְּיַב Ezek. 16:34.
- §15. The vowels may be further distinguished into pure, a, i, u, and diphthongal, e, o; e being a combination of a and i, or intermediate between them, and o holding the same relation to a and u.

Sh'va.

quiescent; thus הַּבְּׁמִת , הַּבְּׁמִת Ruth 3:4; יְהָּלִית Isa. 62:3, though in this case it is sometimes written, e. g. בְּבְּמִת 2 Sam. 14:3; יְהָלִיתְ 2 Sam. 14:3; יְהָלִיתְ Judg. 13:3; הּוֹצֵׁאַתְ 1 Kin. 11:13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הוא רַבּוֹא נֵלְרָא הַשְרָא.

- a. Final א may receive Sh'va for the sake of distinction not only from א, as already suggested, but also from with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final in Arabic. In such forms as אַלְּיָב Sh'va is omitted with the closing letters because the r is not sounded.
- 2. Sh'va may be either silent (קָּדְּ quiescens), or vocal (שְּׁבְּיה mobile). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered e, as in given. This will be represented by an apostrophe, thus, בְּבִּרְבֶּׁבְ p'kadhtem.
- a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. אַשְׁ y abbēdh, אַשְּׁ אַכּלּהָּלִית, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. אַשֵּׁ אַעַּהְּ הַּשְּׁ וּלְּשִׁרָּהְ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְשִׁ וֹנִישְׁ וְשִׁ וֹנִישְׁ וְשִׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְּשִׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְּיִשְׁ וְּשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנְיִישְׁ וְּשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְּשְׁ וֹנִישְׁ וְשְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְּשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וְשְׁ וְשְׁ וְשְׁ וֹנִישְׁ וְשְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וֹנִישְׁ וְשְׁ וְּעִּיְּשְׁ שְׁ וְשְׁ וְשְׁ שְׁ וֹנִייִי וְ בִּיִּיִּי שְׁ וְשְׁ וֹנִייִי שְׁ וֹנִי בְּיִים וּעִּיִּי שְׁ מִּיִּי בְּיִּים וְּיִּיִי שְׁ וְּעִּיִּי שְׁ מִּיִי בְּיִים וְּיִי שְׁיִי בְּיִי בְּיִי בְּיִים שְׁיִי שְׁיִי שְׁ וְּעִּיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיִּים בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיִּי בְּיִי בְּיִים בְּיִים בְּיִים בְּיִי בְּיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיִי בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּייִי בְּיִים בְּיִים בְּיִים בְּייִים בְּיִים בְּיִ
- 3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel \ddot{a} , or the diphthongal \breve{e} or \breve{o} , into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh =; thus, אַמֹּר amōdh.
Hhātēph-Seghol =; thus, אַמֹר hhơlī.
Hhātēph-Kamets =; thus, אַמֹר hhơlī.

a. Hhātēph (ភ្នុំដុក្ក snatching) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh בּוֹנֵהְ Gen. 2:12, הַבְּיִבְה Gen. 27:38; Hhateph-Kamets הַוֹנֶהְ Gen. 2:23, בּיִבְּיֵב Gen. 2:23; but never Hhateph-Seghol except בּיבְּיֵב 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. הֹנְיָבְב 2 Kin. 2:1, הֹנָיִבְּ ver. 11.

PATTAHH FURTIVE.

- a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that אַבְיבִי should accordingly be read shāmaat, and the paghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh²va; thus, צְיבִּיְ or צְיבִיְ for צִיבִי.

SYLLABLES.

- §18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of a occurring at the beginning of words, no syllable ever consists of a vowel Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. ਜੁੱਤ l'khā, ਜੁੜੇ ਹੈ-lā. (The first syllable of this second example begins, it will be perceived, with the consonant , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus לְּמְלֵּכְתְּ kam-tem, הַלֶּכְתָּ hā-lakht. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹעָ $z'r\bar{o}^a$, אַנָּר \bar{v} are monosyllables.
- 2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.
- a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

זֶה טֶּפֶּר הְוֹּלְדֹּת אָלֶם בְּרֹוֹם בְּלֹא אֱלֹהִים אָלֶם a-dhā'm 'lō-hī'm b'rō' b'yō'm ā-dhā'm tō-l'dhō'th se'-pher ze' בִּדְמֹּרִת אֱלֹהִים נָשֶׂה אֹהוֹ 1: 5: Gen. 5: 1. ס-thō' ā-sā' 'lō-hī'm bidh-mā'th

- b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete. unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the systema morarum advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three morae, that is, three rests, or a bar of three beats; a long vowel being equivalent to two morae, or two beats, a short vowel to one. and the initial or final consonant or consonants also to one: thus न्र्यंत $k(1) + \bar{a}(2) = 3$, t(1) + a(1) + ll(1) = 3. An accented syllable might have one mora or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, Geschichte d. Heb. Sprache, p. 123.
- c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, \(\tau_{\begin{subarray}{c} \text{this}}\) for \(\tau_{\begin{subarray}{c} \text{this}}\) for \(\text{this}\) are formed after the analogy of \(\frac{1}{3}\) \(\text{this}\). A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, \(\text{this}\) \(\text{this}\) \(\text{this}\) \(\text{this}\) \(\text{tough here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e.g. \(\text{this}\) \(\text{this}\) \(\text{this}\) \(\text{this}\). The same is the case when a long vowel is retained before Makkeph, e.g. \(\text{this}\) \(\text{this}\) \(\text{this}\) is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

Ambiguous Signs.

- §19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.
- 1. Hhirik, Shurek, and Kibbuts, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יְרֵשׁ or יִרְשׁ $y\bar{\imath}-rash$, יִּבְּשׁׁ $yibh-n\bar{u}$, יִּרְשׁׁ or יְּבְשׁׁ $y'bh\bar{u}-l\bar{o}$, מְּשׁיּלִּי or יְּבֶּשׁׁ yul-ladh, בּרָּשֶּׁם $ul-l\bar{u}$, יִּבְּשׁׁר $ul-l\bar{u}$, מְשׁיּלִּי uu

or מְּעֻבִּׁיֹּר Mauset. In accented syllables, whether simple or mixed, they are always long, e. g. שִּׁיִּחֹים or שִּׁיִּחֹים $s\bar{\imath}-h\bar{\imath}m$, יִּ לַּ וֹּ, לִּי or שִּׂיִּחֹים $g'bh\bar{\imath}ul$, דְּבְּיִּשְׁרִּה or דְּרָשְׁיִּה $d'r\bar{a}-sh\bar{\imath}u$, the only exception being that Hhirik is short in the monosyllabic particles אָם , אָם , מִם , מִם and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יִּרָּיִ , יִּרִּיִּ , יִּרָּיִּ , יִּרִּיִּ , יִּרִּיִּ , יִּרָּיִ , יִּרִּיִּ , יִּרָּיִ , יִּרִּיִּ , יִּרִּיִּ , יִּרָּיִ , יִּרִּיִּ , יִּרָּיִ , יִּרָּיִ , יִרְיִּיִּ , יִּרִיּ , יִּרִּי , יִּרִּי , יִּרִּי , יִּרִּי , יִּרִי , יִרִּי , יִּרָּי , יִרִּי , יִרְי יִרְּי , יִרְי , יִרְּי , יִרְי , יִרְּי , יִרְי , יִרְּי , יִרְי , יִרְי , יִרְּי , יִרְי , יִרְי , יִרְי , יִרְי , יִרְי , יִרְי , יִּרְי , יִרְי , יִרְי , יִרְי , יִרְי , יִרְּי , יִרְי יִרְי , יִּיי , יִרְי יִרְי , יִרְי , יִרְי , יִרְי יִר , יִרְי יִרְי , יִרְי , יִרְי , יִרְי יִר , יִרְי יִרְי , יִרְי יִּרְי , יִרְי יִרְי , יִרְי יִרְי , יִרְי יִרְי , יִרְיִי , יִרְיִי , יִרְי יִרְיי , יִרְי

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יָרָאֶּח־לֹּד , מְחָלֵּך , נְתָּלֶח Gen. 22:8, which follow the analogy of יָקְטֹל , and in סָבָבֶר Isa. 10:34, למְשִׁי the first vowel is short; in מְשִׁמְּהַ, נְּהָבֶּלְּכֶּׁם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §14, which is added to the vowelsign if it is long, but not if it is short; thus, אָלָי עָנֿ-רֹ'ּע, from ירֵא to fear, and יָרֵא יַשְׁלּר yī-sh'nū from יָלֵי to sleep; but יִרְאֹר to sleep; yir-ū from កន្ទុក to see, and កន្ទែក yish-nū from កន្ទុំ to do a second time.

2. Kamets ā and Kamets-Hhatuph ŏ are both represented by the same sign (+), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. אַבָּיִל dā-bhār, שִּׁבְּיִל hhoph-shī, אַבָּיִל mā-veth, אַבְּיִל lām-mā, אַבָּיִל bot-tīm. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, \$44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. אַבְּיִלְ hhokh-mā, אַבְּיִל hhā-kh'mā. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently \check{o} , though standing in a simple syllable and accompanied by Methegh, e. g. בְּחָלִי bo-hhºrī, מַּנְבְּבֶׂם toobhdhēm. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an o or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an a or a long vowel, it is Kamets: thus אַנְלְּיִלָּה with the prefixed conjunction vo'niyyōth, אַנְלֵּה with the article hā'niyyā; יה in the Hophal yoʻmadh, יתְצֵּבֶּהוּ Isa. 44:13 in the Piel y'thā' $r\bar{c}h\bar{u}$. The first vowel is \ddot{o} in בְּהַלִּים from קַלָּשִׁים, \ddot{c} from ישרש, לַּדָשׁ from שַּׁרָשׁים, לַּדָשׁ Isa. 38 : 14, בַּה־לָּי Num. 22 : 11, אָרָה־לָּר Num. 23:7 and the like, and the first two vowels in such words as מַאָּסְכֶּם , פֿעֵלְכָׁם Isa. 30:12 from מַרָבְּבֶּם , מְצֹבֶּי Deut. 20: 2, קְּטְבֶּר Hos. 13: 14, בְּיָבֶב 2 Chron. 10:10, קבל־עָּם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is \bar{a} in קלים Job 16:19 from שֶּׁהֶלים, שֶּׁהֶלים from בַּמְרֶּר , חָלָשׁ from בַּמְרֶּר , חָלָשׁ and the like, because it is originally , and in קלבה , מְצְּיִם and the like, because it is originally and properly Kamets. The word שַּׁמְלָה is in Ps. 86 : 2 the imperative shomrā, in Job 10:12 the preterite shām'rā.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: אָרָבְּלָּ Ps. 38:21, אַרָּ Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald אָרָבָּ Judg. 19:5, comp. ver. 8 and אַרְבָּלָ Ezek. 41:25; in Dan. 11:12 בְּלָבְּ the points belong to the marginal reading אַרָבּ, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, §43, without receiving Methegh, viz.: אַרָבְּיִּ Ps. 16:5, בַּבְּיִּ Ps. 55:19, 23, בַּבְּיִ Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, §24. in the initial letter of the following word, e. g. בַּבְּיִ בְּלָּבְּיִ Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish a from ŏ, e. g. אַבְּבְּיִ Ex. 21:23 v'nāgh'phū. אַרַבְּיָלָ Ex. 21:35 ūmākh'rū. §45. 5.

b. Inasmuch as \bar{n}_{1}^{\dagger} is derived from \bar{n}_{2}^{\dagger} $m\bar{a}hh\bar{a}r$, its first vowel might be suspected to be \bar{a} ; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as \bar{a} . Kimchi (Mikhlol, fol. 188) declares that the first vowel in \bar{n}_{1}^{\dagger} 1 Sam. 13: 21, \bar{n}_{2}^{\dagger} Eccles. 12:11

- c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (:). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as Fige Ezek. 26:9 in the editions of Michaelis and Van der Hooght is an impossible one if (:) have its ordinary meaning.
- d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for \check{o} distinct from that for \check{a} ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that \check{a} and \check{o} , whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.
- § 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, מַלְּיִלְּמָּלְ בִּיֹלְ בְּעִּלְתְּ בְּעַרְ בַּעַרְ בְּעַרְ בַּעַרְ בְּעַרְ בַּעַרְ בְּעַרְ בַּעַרְ בְּעַרְ בְּעָרְ בְּעָרְ בְּעַרְ בְּעָרְ בְעָרְ בְעִי בְּעִירְ בְעִירְ בְּעִירְ בְעִירְ בְּעְ בְיבְ בְּעְ בְּבְיְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעְ בְּעבְ בְּעבְי בְּעבְ בְּעבְיבְ בְעבְיבְ בְעבְיבְ בְעבְיבְיבְ בְעבְיבְ בְעבְיבְ בְּעבְיבְ בְעבְיבְיבְ בְעבְיבְיבְ בְעבְיבְיבְ בְעבְיב

- vowel, it is silent: זְּכְרֹׁה z̄o-kh'rē, אַזְּכְּרֹׁה tiz-k'rā, זְּכְרֹׁה tiktōl-nā. Sh'va under a letter doubled by Dagheshforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְּכָרִים = הַזְּכָרִים haz-z'khārīm.
- 2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, consonant from which shāt for vay-y'bhak-k'shā, or the first of two similar letters, in order that the reduplication may be made more distinct, consonant from the reduplication may be made more distinct, consonant from the reduplication of two similar letters, in order that the reduplication may be made more distinct, consonant from the reduplication of two similar letters, in order that the reduplication may be made more distinct, consonant from the reduplication of two similar letters, in order that the reduplication may be made more distinct, consonant from the reduplication of two similar letters, in order that the reduplication may be made more distinct, consonant from the reduplication of the redupli
- a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In רַבָּק, for example, belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

DAGHESH-LENE.

- § 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.
- 1. Daghesh-lene (לְּבֵּשׁ קֵלֵי) is a point inserted in the six letters ב ב ב ב ב (technically called B'ghadh K'phath), to indicate the loss of their aspiration, e. g. $\Rightarrow bh$, $\Rightarrow b$, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בָּמִשִּׁיה Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), אַמָּה Ex. 1:1, שָׁמָה Gen. 3:22, or ending in a consonant, מִצְלֵּרְיָתְ דַּרְבִּיֹר , אֵלְ־בְּבֶּיִ פּרָבִּר Gen. 21: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, בּוֹלְחָלָּה, אַבֶּר הָאוֹלְ Gen. 1:2. The sacred name יהלָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אַלֹּלָי, which ends in a consonant. In a very few cases, however, e. g. אַלֹגֵי בָּם Ps. 68:18, קּרִיהֹהוּ Isa. 34:11, שַלֵּר בָּה Ezek. 23:42, Dagliesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

- 2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. אָבְלְהָ, שִׁלְיִלְּהְ, but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. אָבַרְהֶּם, וּלְבֵירִת.
- a. The primary signification of the name Daghesh is commonly explained from the Syriae ((), (), to which Castellus in his lexicon gives the sense of piercing. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is lightly (CCD). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh () softness), being written beneath them when they were to be aspirated, and another called Kushoi () hardness), being written above them when they were not.

- b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp Kritische Grammatik, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. $\theta \rho \ell \xi$, $\tau \rho \chi \phi$, $\theta \rho \ell \psi$, $\theta \psi$,
- § 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, $2\frac{1}{2}$ l'bhabh with the prefix $\frac{1}{2}$ becomes $\frac{1}{2}$ becomes $\frac{1}{2}$ bil-babh, not $\frac{1}{2}$ bil-babh.
- a. The particular instances in which this may occur are the following. viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. אַבְּבֶּי, אַבְּבֶּי, אַבְּבֶּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, אַבְּבָּי, בּיִבְּיָ, בַּיִבְּיָ, וֹיִבְּיָ, בַּיִבְּיָ, וֹיִבְּיָ, בַּיִבְּיָ, וֹיִבְּיָ, בַּיִבְּיָ, וֹיִבְּיָ, בַּיִבְּיָ, בַּיִּבְיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִבְּיָ, בַּיִּבְיָ, בַּיִּבְיָ, בַּיִּבְיָ, בַּיִּבְיָ, בַּיִּבְיָ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְיּ, בַּיִּבְּי, בּיִבְּיָ, בַּיִּבְיּ, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִּבְי, בּיִבְּי, בּיִּבְי, בּיִבְּי, בּיִּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִבְּי, בּיִּי, בּיבְּי, בּיִּי, בּיִּי, בּיּי, בּיי, בּייּי, בּיי, בּיּי, בּיִּי, בּיי, בּייּי, בּיי, בּייּי, בּייּי, בּיי, בּייּי, בּיי, בּייּי, בּיי, בּיּי, בּייּי, בּיי, בּיי, בּיי, בּייּי, בּיי, בּייּי, בּיי, בּייִבּי, בּייִבְי, בּייִּי, בּיי, בּיבְיי, בּייּי, בּיי, בּייּי, בּיי, בּייִּי, בּייּי, בּיי, בּייִבּי, בּייּי, בּיי, בּיי, בּייִבּי, בּיי, בּייּי, בּייי, בּיי, בּיי, בּייּי, בּיי, בּייי, בּיי, בּייי

ing inseparable prepositions, e. g. בְּלְבֵּלֹל , בְּּבְּלֹּל ; בְּבְּלֹּל ; בְּבְלֹּל ; אוווי לְבָּבֹׁל Num. 4: 23, 8: 24; בְּבָּלְר ; (6) The suffixes of the second person ק, בְּבָ, בְּבִילוֹת Daghesh-lene, קוֹף, בּבָּ, בַּבְּרָב.

These rules are sometimes of importance in etymology; thus, בְּבִוֹנֵים; Ezek. 27:12 must have as its ground form בְּבִיבָּי, not בְּבִינִי; and בִּבְּיִלְּ Hos. 7:6, בְּבִירָ Ps. 90:10 cannot be infinitives with suffixes, but must be from the segbolates בְּבִילִּ, בְּרָיֹם.

b. The omission of Daghesh-lene in the final letter of הוֹסָה Prov. 30:6, abbreviated from קוֹסְיק or קוֹסִה, is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Daghesh forte conjunctive, § 24, e. g. אַרְצַה בָּוֹעֵן Gen. 11:31 and elsewhere, אַרְצָּה בּּאָה בּאָה בּאָה בּאָה Ex. 15:1. 21, אָרָבָּה Ex. 15:1. 21, אַרָּצָּה Ex. וֹנְשֵׁירָה בָּב Deut. 16:1 (comp. נְשִׁירָה בָּנִיּר Gen. 20:9), וָאָעֵירָה בָּב הַ Deut. 31:28 (comp. אַנְּיִהָה פָּר lsa. 8:2), וְיְהֵר כָּבְּבֶּוֹת Josh. 8:24, 10:20, בְּיִהָר כָּבְּבָּוֹת נִשְׁיִבְּה בַּוֹּל Gen. 35:29, בַּיִבְּה בַּנְיִם בּוֹ lsa. 40:7. See also Gen. 39:12, Ex. 14: 4. 17, Isa. 10:9, Job 9:2. Ex. 15:11. 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3: 3. 5: 11. The old strife as to the Daghesh in the word מַּמָּיִם two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from בּיִבְּשׁבִּיּב; Schultens as Dagheshforte arising from an assimilated ב, contending that it was for שַׁחָּיִם from שנחקם; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated n with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition " without the Daghesh, אַשָּׁיִבְּ Judg. 16: 28, and again with the same preposition with it, בים Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

Dagnesh-Forte.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Daghesh-forte (PIT TIT) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, ירָפָל vayyimmāl. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ה ה, which on account of their weakness do not admit of reduplication. The letter ה, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שֵׁלֵּים,

- 2. The aspirates, when doubled, always at the same time lose their aspiration; thus, yippākēdh. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.
- 3. Daghesh-forte in a may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.
- a. Some Grammarians speak of Daghesh-forte implicitum in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. a, been explained as intermediate syllables, it is not thought necessary to employ an additional term.
- b. The Arabs have a sign of reduplication, Teshdid (w), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."
- § 24. Different epithets have been applied to Dagheshforte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. בֶּלְתִּר, formed by appending the syllable to the root מְּתְּדֵּי ; כָּלְּתִּ composed of the same syllable and the root אָל, whose last letter is changed to ה to conform with that which follows; פֶבֶּׁב from בָּבֶׁב. 2. When the reduplication is indicative of a particular grammatical form the Dagheshforte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הַלֶּהָ, הַלֶּהָ, and certain forms of nouns, as, בּבֹיר 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. בָּבֹר for בָּבֹר for לַבָּר. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. הַּיָּהַה , הָבְּהַבָּה , לְּבְּבֶּה צָאַלּי, יָהְנָה לָּהְ . 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; c. g. ייבל inn'bhē for ייבל in'bhē. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. 1977 for . In the first three uses named above Daghesh-forte is said to be essential, in the last three it is euphonic.

Isa. 27:8, and possibly בַּיְּבֶּאָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

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אַבּרָהָל Hos. 3:2.
                                  ז לקרה 1 Sam. 28:10.
                                                            יסבלו Isa. 9 : 3, 10 :
                                                                    27.
Ps. 45 : 10. בּיקּרוֹתֶיךָ
                            (?) בּפְּחוֹתיבֶּיָה
                                             Ezek.
                                                            שנבר Deut. 32: 32.
  תובחים Am. 5 : 25.
                                             13:20.
                                נילותה Isa. 33:1.
ਜ਼ਰੂਸ਼ੁਸ਼ਤਰ Gen. 18:21.
                                                           שנחתר 23 Sami. 23:
   בתנת Gen. 37 : 32.
                                                                 27, Jer. 29:27.
                                יים מַטְּקרוֹ or מַטְּקרוֹ Ps.
     קַּבְּּבֶּן Gen. 17 : 17.
                                             89:45.
                                                         Isa. 58 : 3.
  הַרָּאִיתֶם 1 Sam. 10:
                                                        אַרתֵּרבֶם Am. 5:21.
                               Joel 1:17. מַּמְּלְרוֹת
            24, 17:25.
                               Job 9:18. ממררים
                                                            קבר (?) Cant. 1 : 8.
             2 Kin. 6:32.
                                קיוריה Nah. 3: 17.
                                                           Ps. 89 : 52.
                                                         יַקבותיף Ps. 77 : 20.
  בּחָמְרוֹתָם Job 17:2.
                                 מקרש Ex. 15 : 17.
   בינו Ex. 2:3.
                                 מקרה Deut. 23: 11.
                                                           רישבות Prov. 27: 25.
 חַרְרִפְּחוּ (?) Judg. 20:
                                  Job 30:S. נבאר
                                                         בְּעַחָּקְיָר Ps. 119 ; 139.
                                  ישרה Ps. 141:3.
                                                         יבית Ps. SS : 17.
                                                        בתוחם (?) Ps. 37:
                                  יִּבֶּרָהָ Prov. 4: 13.
    הַרְּצֶּבֶה 1 Sam. 1:6.
    והלקרד Isa. 57:6.
                               :Judg. 20: 32 נַקְקְנִיּחוּ
                                                                  15. Isa. 5:28.
                                                           שבלר Zech. 4:12.
     יקהת Gen. 49:10.
                                 izap Jer. 4:7.
    .Prov. 30: 17 לֵיקָהַת
                                                           שַׁבַּלוּל Ps. 58 : 9.
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This list is corrected and enlarged from Gesen. Lehrg, pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

- c. Daghesh-forte emphatic occurs only in រាំ២ក្នុក Judg. 5:7, 1 Sam. 2:5; រាំ២ក្នុក Job 29:21; រាត់ក្នុក or រាក់ក្នុក Job 21:13; រាត់ក្នុក Isa. 33:12, Jer. 51:58; កាយុក្ខ Ezek. 21:15; រាយក្ខុក Ezek. 6:9; កាសុយុក Jer. 51:30; រាក់ក្នុក Ezek. 27:19;រាំ២ក្កុក្ក (?) Isa. 19:6; and probably រាំគ្នាក្នុក Job 13:9 (not in pause).
- \$ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אָבָּי, אָבָּי, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. לַבָּי, לִבָּי, לֵבֶּי, לֵבֶּי, בַּיְבָּי, מֹבֵּי, בַּיְבָּי, וֹנְיְתֵּשָּבָּי, וֹנְיִתְּשָּׁר. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

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of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. b.; e. g. substituted for simple to indicate this fact, § 16. 3. b.; e. g. g. קרוב for בְּבְּבִי , particularly after prefixes, as Vav conversive, the article and preposition p, so בְּבְּבִי , נַבְּבְּבִי , ti is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. בְּבְּבִיר Judg. S: 2 for הִבְּבִיר, הַבְּבִיר, הַבְּבִיר, from זְּבְרוֹן from a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּבְבָּיִר Ruth 1:13 for תִּבְבָּיִה.

Маррік.

RAPHE.

§ 27. Rāphe (הַבָּיֹל, weak), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in 7, which according to analogy might be expected to be inserted, e.g. הַּבָּבָה Ex. 9:18, עלקה Lev. 13:4, הּאָטְהָב Num. 15:28, הּין Num. 32:42, קיבְּיִה Job 31:22 in some copics. In אָבָּיִה Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that > may either be doubled agreeably to the point in its bosom or not. In אַרְצָּה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the r may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (=====) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מַלְלִים), and Conjunctives or Servants (מֶבְּלִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called הַּבְּיבְּשׁׁהַ. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartoloccii Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. Emperors.

*1. Sillūk	(1)	ִסִּלְּוּ ק :
*2. Athnāhh	(,)	אַתנַת

CLASS II. Kings.

3.	S'ghōlta	(*)	ְ סִגֹּלְּתָּאֵ	postp.
4.	Zākēph Kātōn	(')	1≅ರ ರೆಧ್ಟ	
5.	Zākēph Gādhōl	(")	זָקָר נְּדְּוֹל	
* 6.	Tiphhhā	(,)	ಸ್ತಿಕರು	

CLASS III. Dukes.

*7. R'bhī ^a	(')	רָבִּירַשַּ
*8. Shalsheleth	(*)	ۺٙڔٝۺ۪ڎۭٮ
*9. Zarkā	(~)	זְרָקּא postp.
10. Pashta	(`)	kippi postp.
11. Y'thībh	(,)	ביתים prep.
12. T'bhīr	(,)	מְבָּרֵר

CLASS IV. Counts.

* 13.	Pāzēr	()	فَيْد	
14.	Karnē Phārā	(⁹)	פֿרָנֵר פֿרָה	
15.	T'līshā Gh'dhōlā	()	הְלִּרשָׁא גְּרוֹלָה	prep.
16.	Geresh	(')	ພ່າູຊູ່	
17.	G'r ā shayim	(")	ؠ۫ڔٷۥؘڂ	
* 18.	P'sīk	(1)	פסיקו	

The Conjunctive accents, or Servants, are the following, viz.:

*19.	Merkā	(,)	פֿרַפָּא	
*20.	Mūnāhh	(מוּלָרֵת	
21.	Merkā Kh'phūlā	(")	מֶרְבָּא רְפוּלֶת	
* 22.	Mahpakh	(,)	<u> 18</u> 45	
23.	Dargā	(,)	تاريخ	
* 24.	Kadhmā	(`)	ظِدُ <u>ر</u> ڠ٪	
*25.	Yerahlı ben Yömö	(_y)	בֿנֿע בּֿלורוָמֿוָ	
26.	T'līshā K'tamā	(מַלִּישָׁא קַטְנַּה תַּ	วอร

- a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his Lehrgebäude; but the absence of Dagheshlene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.
- b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, end; Athnahh, rest; Segholta, bunch of grapes; Zakeph, small and great, causing suspension; Tiphhha, palm of the hand; R'bhia, square or reposing; Shalsheleth, chain; Zarka, dispersion; Pashta, expansion or letting down (the voice); Y'thibh, sitting still; T'bhir, interruption; Pazer, separator; Karne Phara, a heifer's horns; T'lisha, great and small, shield; Geresh, expudsion; G'rashayim, double Geresh; P'sik, cut off. Conjunctives: Merka, prolonging; Munahh, (a trumpet) at rest, i. e., in its proper position; Merka Kh'phula, double Merka; Mahpakh, (a trumpet) inverted; Darga, progress; Kadhma, beginning; Yerahh ben-Yomo, moon a day old.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphhha is also called Tarhhā (\mbox{Ship}). Munahh with P'sik is called L'gharméh (\mbox{Bhip}), etc.

- c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his Thesaurus Grammaticus, p. 45: Accentuum ratio hactenus nec a quoquam nostrorum nee ab ipsis etiam Hebraeis sufficienter explicata est. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his Institutio Accent. Heb. 1664. Others have divided them differently. The learned Pfeiffer, author of the Dubià Vexata, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the Fourfold State, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principial Disjunctives, Y'thibh and P'sik being omitted altogether.
- § 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. The Gen. 1:2, or ends with two vowelless letters, e. g. The Ruth 3:7, or if the last letter has Pattahh furtive, e. g. The Gen. 33:13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. his Gen. 1:7, מַלְּצֶּבֶּל Gen. 24:7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. TEN Gen. 2:19: where this chances to be a final letter the laws of consecution only can decide; thus, in বিহায় Gen. 26:4, বিচাহ Deut. 16:3, the accent is Pashta, but in לַנְרָבֶּל Gen. 17:8, אָבָּבָּד 1 Sam. 29:6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עַשֶּׁב Gen. 1:11, יבָּ Gen. 31:6, Deut. 10:17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e.g. קיקה Gen. 2:14, בַּר Gen. 32:33, Deut. 4:7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in \$75 the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (מְּהַלֶּים), Proverbs (מִשֶּׁלֵּי), and the poetic portion of Job (אליב), whose initials form the technical word אַמָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kli'phula, Darga, and T'lisha K'tanna of the Conjunctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

	Class I.	
1. Silluk	$(\frac{1}{2})$: הַבְּבְוֹר
2. Athnahh	(,)	הַלְבָּוֹר
3. Merka-Mahpakh	(¸´)	בּוֹבְבָּיִר
	Class II.	•
4. R'bhi"	(`)	הַכְּבוֹר
5. Pazer	()	חַ כָּבוֹר
6. R'bhi ^a Geresh	(·')	חַלְבַּבּוּר
7. Tiphhha initial	(,)	דוֹבפְתַ prep.
8. Zarka	([∞])	הַּבְּבוֹר postp.
9. P'sik	(1)	יהַבְּבוֹרו postp.

Conjunctive Accents.

10.	Merka	(,)	הַבְּבוֹר
11.	Merka-Zarka	(\hat{a},\hat{a})	בוֹבֶבֶּוֹר
12.	Mahpakh	()	הַבְּבוֹר
13.	Mahpakh-Zarka	(~)	ַהַבְּבְוֹּד
14.	Munahh	(,)	הַבְּבְוֹד
15.	Munahh superior	(,)	קבָבור
16.	Yerahh ben Yomo	(_v)	הַבָּבָוֹר
17.	Kadhma	(,)	הַבְּבוֹיר
18.	Tiphhha	(,)	הַבָּבְוֹר
19.	Shalsheleth	(חַבְּבוֹיר

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi*-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalsheleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel. Daghesh-lene will not be inserted in a following initial aspirate, e. g. סַבְּבֶּׁבְ מִּבְּבֶּׁבְ Ps. 31:10, בּוֹבֶּבֶּבְ Prov. 8:3, בּוֹבַבֶּבְ בַּבְּבֵּבְ Ps. 10:2.

b. Psik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalsheleth Ps. 7:6.

Position of the Accent

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְבֶׁע from below), and in the latter Milel (מִלְבֶּע from above).

- 1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, §18. 2. thus: פּהָבֶּי, הַּבְּיֹבֶבֶּי, הַּבְּיִבֶּי, בַּבְיָּבָ.
- 2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, TRE, TRE, TRE, TRE, TRE, TRE, TREE, TRE
- 3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, §61.2; these are accented on the penultimate, as אַלְבֶּל , לְּבֶּל , לְּבֶּל , לְבָּל , לְבַּב , לְבַּב , לְבַּב , לְבַּב , לְבַּב , לְבַב , לְבָּב , בְּבָּב , בּבּב , בְּבָב , בְּבָב , בְבָּב , בְּבָב , בְבָב , בְּבָב , בְבָב , בְבָב , בְבָב , בְבָּב , בְבָב , בְבָב , בּבּב , בּב , בּבּב , בּבּב , בּב , בְבָב , בְבַב , בַב בּב , בּבּב , בּב ב , בּבב , בּבב , בּבּב , בּבּב , בּבּב , בּב ב , בּבּב , בּבב
- a. Figgs 1s. 50:8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.
- § 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as \overline{n}_{τ} , \overline{n} , $\overline{\gamma}$, וֹ, יִ, יִם, יִם, or begins with one (as הַ,, יַ, רָב,, דּוֹ, הַּ, קָּב,, בַּי, רָב,, דּוֹ, הַּ,, קּב,, בַּי, ז, בים, אים), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as \$\frac{1}{27}\$, הָלִים, בְּלִים, הַבְּלִים, הְּתְבֶּק, הִילִּים, from הַבָּלִים, בּשָּׂקב, שִּׁלָבָה, ישָּׁקב, from שֶּׁהֶשׁ. Such an appendage to a verb, if a suffix, will so far accord with the rule just given as to carry the accent forward one syllable; but the accent will remain in its original position if it be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; with a suffix שֹׁלְיִיתְהָ, but with an affix יִיבְיִּתְהָ, הַבְּּצִי with a suffix אָבָּר, but with an affix אָבָר, אָבָר, אָבָר, אָבָר, אָבָר, אָבָר, אָבָר, האָבָּ, קַלָּה, קַלָּה, אָמָדָם, אָמָדָם, אָמָדָם, It is to be observed, however, that a paragogic $\overline{\sigma}_{\star}$ or $\overline{\sigma}_{\star}$, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic does not disturb the position of the accent, e.g. 778, רָבֶּׁר, הֹבָּיֹן; so הְאָהָ, הֹפֶּאָ, הִאָּשָׁ, הַבָּּיִל, Lam. 1:1, but אַלָּאָלי Isa. 1:21; neither does the feminine ending ד, which is a Segholate formation, e.g. הקבדף, הקבדף.

a. Paragogic ল, receives the secondary accent Methegh in হ'ব নামুহ Gen. 28: 2, 5, 6, 7.

^{2.} The appending of a simple syllable, such as the

suffixes מֹל, הָה, הַהּ, הַה or the verbal affixes, כָּה, הָהָּ, הָה, הָּה, בָּה, בְּהָּר, בָּהָּ, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: מָאֵסָהָ , מְאָט ; בַּסֶּתְנִי , כִּפְּמֹר , כִּפְּתִנִי , מְאָט ; קלות , לל , מְמְסְחִינּה . Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix 7 follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. יב, הָדֶּה, הָבֶּה, לָּבָּה, הָבֶּה, הָבָּה, A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מְצְּסְתִּים, מְצֵּסְתִּים, מָצֵּסְתִּים, מָצִּסְתִּים, יְמִנְּתִּה,

- 3. A mixed syllable, whether an affix as הַּ, זָהָּ, or suffix as הַבְּלְכָּהֶם, הָהָ, הָשׁ , שִּׁ בְּלָּבְּהָם , מִלְּכָּהָם , מִלְּכָּהָם , מִלְּכָּהָם , מִלְּכָּהָם , מִלְכָּהָם , מִלְכָּהָם , נְּהַלְּבָּה from הַבְּמִהָּם , מִלְכָּהָם , from הַבְּמְהָם from הַבְּמְבָּהָם . In the unusual form מַבְּלָבְהַם 2 Sam. 23: 6, the accent stands upon the union yowel.
- 4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, רְבָשֶׁב, רָשֶׁב, בְּשֶׂב, בְּשֶׁב, and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, אָמִרְהָּ, אָמִרְהָּ, רְבָשֶׁבָה, רְבָשֶׁבָה, בְּשֶׂבָה, בְּשֶׂבָה, בְּשֶׂבָה, בְּשֶׂבָה, בְּשִּׁבְּה, בְּשִּׁבְה, בְּשִּׁבְּה, בְּשִּׁבְּה, בְּשִׁבְּה, בּשְׁבָּה, בְּשִּׁבְּה, בְּשִּׁבְּה, בְּשִׁבְּה, בּשִׁבְּה, בּשִׁבְּה, בּשִׁבְּה, בּשִׁבְּה, בּשְׁבָּה, בְּשִׁבְּה, בּשְׁבָּה, בּשְׁבַּה, בּשְׁבַּה, בְּשִּׁבְּה, בּשְׁבָּה, בְּשִּׁבְּה, בִּשְׁבָּה, בְּשִּׁבְּה, בּשִּׁבְּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבִּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבָּה, בּשְׁבְּבּה, בּשְׁבִּבּה, בּשְּבִּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּה, בִּשְׁבִּה, בִּשְׁבָּה, בִּשְׁבָּה, בִּשְׁבָּה, בִּשְׁבָּה, בִּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבָּה, בּשְׁבְּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבְּבּה, בּשְׁבִּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּּה, בּשְׁבִּבּה, בּשְׁבִּיּבְּה, בּשְׁבִּבּה, בּשְׁבְּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבּיה, בּשְׁבִּבּה, בּשְׁבִּבּה, בּשְׁבִּיּבּה, בּשְׁבִּיּבּה, בּשְׁבָּבּיּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּה, בּשְׁבְּבּיּבּה, בּשְׁבִּיּבְּבּה, בּשְׁבְּבּּבּיּבְּבּ, בִּיּבְּבָּה, בּשְׁבִּבּיה, בּשְׁבְּבּיּבּיּבּיּבּ, בּשְׁבְּבּיּבּיּבּיּבּ, בּשְׁבִּבּיּבּיּבּיּבּי, בּשְׁבִּבּיּבּיּבְּבּיּבּיּבְּיִבּיּבְּיּבְּבָּי, בּשְׁבִּבּי, בּשְׁבִּיּבְּיִבּיּבְּיִיּבְּבָּי, בַּשְּבִּיּבּיּבּיּבָּי, בּשְׁבִּיבּיּבְיּבְּיּבּיּבְיּבָּי, בּשְׁבִּיבּי, בּשְׁבִּיבּי, בּשְׁבִּיּב

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. péremptorily, inconsiderátion, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. pérson, pérsonate, pérsonally, personify, personálity, personificátion.

- \$ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מְּבֶּה Gen. 30:1, בְּּבֶּה Gen. 29:6, are participles, but מִבְּה Gen. 35:18, בַּבְּּה Gen. 29:9, are preterites, the feminine affix receiving the accent in one case but not in the other, \$33. 1. So בְּבָּׁה they built from בְּבָּׁה but בִּבְּׁה they built from מִבְּיִּה they returned from מִבְּיִב they he has seized, but מִבְּיִב Job 23:9 I shall see from בְּבָּׁה it shall be evil from בְּבָּׁר בָּבְּׁר they returned from בְּבָּׁר בָּבְּׁר וֹנִיב וֹנ shall be evil from בְּבָּׁר בָּבְּׁר from בְּבָּׁר וֹנ they returned from בְּבָּׁר וֹנ shall be evil from בְּבָּׁר בָּבְּׁר from בְּבָּׁר בָּבְּׁר from בְּבָּר בָּבְּׁר from בְּבָּר בָּבְּׁר he was rebellious, בְּבִּׁר thou (fem.), בְּבִּר my rising up.
- $\S 35$. The position of the accent may be shifted from the following causes, viz.:
- 1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. אַרָּלָה לִּירָה Gen. 1:5, אַרָּה לִירָה Gen. 4:17, אַרָּה לָּהָה Deut. 32:36, אַרָּה לָּהָה Ps. 2:12, אָרָה לָּהָה Isa. 36:8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, אַרָּבֶּיר בָּרֵה אַרָּבָּיר אַרָּה Num. 24:22, אַרָּיר בָּרֵה בַּלְּיִבְּיר בָּרֵה Deut. 4:33.
- 2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, a, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אָלֵה , אָלָה ; אָלָה , אַלָּה , אַלָּה ; אַלָּה , אַלָּה , אַלָּה ; סיר from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future ; so sometimes with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the future ; so the case of forms with Vav conversive of the

Consecution of Accents in Prose.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Soph Pāsūk (סוֹף פְּסִרק end of the verse). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Sillnk. Verses of one clause range from Gen. 26:6, containing three words, to such as Jer. 13:13 and 1 Chron. 28:1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : אַלקים . . . הַאָּרֶץ ; three clauses

are much less frequent, Gen. 1:7:5:2.2, הֶּרֶקִישָׁ. בָּלָּי, 23:16, 24:30, 26:28.

- a. In Job 1:8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2:3.
- 2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhia, Pazer, and T'lisha Ch'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1:8 the clause of Athnahh is divided into ה י מַרשׁ ... מְפַּרְהָ ... לַרְלָה .. לַכְשׁוֹת . בִּי , in 2 Kin. 1 : 6 into six, אֶלֶיר . . בֶּיְשֶׂרָאֵל . שֹׁלֵּחֵ לִדְרָשׁ . . . עֲקְרָוּן The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1:1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27:16 the separation indicated by R'bhia is wholly rhythmical.
- a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.
- § 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table:

	DISJUNCTIVES. CLASS I.	Conjunctives.	DISJUNCTIVES. CLASS II.	Conjunctives.	DISJUNCTIVES. CLASS III.	Conjencatives.	DISJUNCTIVES. CLASS IV.	Conjunctives.
PRIMARY Sections.	٠,	ر		J(,, s)	y	,(,),		
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SECONDARY SECTIONS.					•	(۱۲(۲)۲۲)		
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Unusual Sections.					1		٩۶	רררר

- a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ¹/₇, Pashta ¹/₇, Mahpakh ^{*m}, Y'thibh ^{*y}.
- § 38. Explanation of the Table.—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.
- 1. Train of Silluk.—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1:1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1:1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27:25, Lev. 10:1, 2 Chron. 20:30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1:4. If T'bhir be preceded by one Conjunctive, it will be Darga, Gen. 1:12, or Merka, Gen. 1:26; if by two, the second will be Kadhma, 1 Sam. 15:33, or Munahh, Gen. 2:4; and if by three, the third will be Tlisha K'tanna, Gen. 2:19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26:11, 27:4, or G'rashayim, Ex. 23:4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24:7, or Munahh, Isa. 60:17; if by a second, it will be T'lisha K'tanna, Gen. 2:5, or Munahh with P'sik, Gen. 28:9; if by a third, it will be Munahh, 1 Sam. 14:34; if by a fourth, it will also be Munahh, Deut. 1:19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e.g. Gen. 1:22, Gen. 1:24, 26; Gen. 5:17, Deut. 1:2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25:8, Gen. 19:35; 1 Kin. 19:7, Deut. 1:28; Gen. 19:12;

- Eccl. 5:7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16:23, 36:3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e.g. with Merka Ex. 16:5, Munahh Gen. 46:2, Mahpakh Ex. 30:34, Kadhma Lev. 11:32, Darga Gen. 42:13, T'lisha K'tanna 1 Sam. 12:3.
- 2. Train of Athnahh.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1:1; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1:1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.
- 3. Train of S'gholta.—The first Conjunctive before S'gholta will be Munahh, Gen. 3:3; if there be two, the second will be Munahh, Lev. 8:31, or Merka, Gen. 3:14. The first Disjunctive in its section will be Zarka, Gen. 1:28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1:7, or Merka, 1 Chron. 5:18; if by two, the second will be Kadhma, Gen. 30:16, 31:32; if by three, the second will be Munahh and the third Kadhma, Lev. 4:35. The next Disjunctive before Zarka will be Geresh, Gen. 24:7, or G'rashayim, Ex. 39:3. The accents preceding these have been explained in 1.
- 4. Train of Zakeph Katon.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1:2, the second likewise Munahh, Gen. 27:45. The first Disjunctive will be Pashta, Gen. 1:2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1:11, 2:11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1:9, or Merka, Gen. 1:2; the second, Kadhma, Gen. 39:19, or Munahh, Gen. 1:12; the third will be T'lisha K'tanna, Ezr. 3:11. The Disjunctive before Pashta will be

Geresh, Gen. 1:24, or G'rashayim, Gen. 1:11; the further consecution is explained in 1.

- a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e.g. Ex. 29:20, Deut. 9:6, Josh. 10:11, 2 Sam. 14:7, 2 Chron. 18:23.
- 5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it: אַדָּ בָּשֶּׂיר Gen. 9:4 (in some editions), in which it is preceded by Munahh, is exceptional.
- 6. Train of R'bhia.—The first Conjunctive before R'bhia will be Munahh, Gen. 1:9; the second, Munahh commonly with P'sik, Gen. 2:5, or Darga, Gen. 6:15; the third, Munahh with P'sik, Gen. 7:23, 31:29, or Merka, Ex. 14:10. The Disjunctive before R'bhia will be Geresh, Ex. 16:3, or G'rashayim, Deut. 1:11, which are preceded as in 1.
- 7. Train of Pazer.—Pazer may be preceded by one Munahh, 1 Sam. 14:34, by two, Ezek. 9:2, by three, 1 Sam. 14:34, or by four, Isa. 66:20.
- 8. Train of T'lisha Gh'dhola.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1:12, Lev. 4:7, 1 Sam. 17:51, Isa. 9:5, Neh. 5:18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13:1, 21:14, Deut. 26:12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19:2, 1 Kin. 20:28. That this is not always so appears, however, from examples like 2 Sam. 14:32, Gen. 7:7, Isa. 66:19, Jer. 39:5, and particularly Gen. 31:52, where אָבֶּב corresponds to the preceding אָבָּי Tlisha Gh'dhola may be preceded by one Munahh, Gen. 27:46, by two, Josh. 2:1, by three, or by four, 1 Kin. 2:5.

- 9. Shalsheleth occurs but seven times, viz., Gen. 19:16, 24:12, 39:8, Lev. 8:23, Isa. 13:8, Am. 1:2, Ezr. 5:12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.
- 10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35:5, Neh. 5:13, 13:5, 2 Chron. 24:5; two, 2 Kin. 10:5, Jer. 38:25, Est. 7:9, Neh. 1:6, 2 Chron. 35:7; three, Josh. 19:51, 2 Sam. 4:2, Jer. 13:13; four, 1 Chron. 28:1; or five, Ezek. 48:21.
- § 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex, 3:4,

and, according to some editions, in Isa. 48:11. Thir is preceded by four Conjunctives, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashta by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

- 2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk : דּיִּבְּיִדְ Gen. 5:5; Athmahh אַבְּיִּדְ Gen. 24:34; Zakeph Katon אַבְּיִּדְ Isa. 1:30; R'bhia בּיִבְּיִדְ Gen. 7:19; Pazer אַבְּיִּדְ Gen. 22:2; T'lisha Gh'dhola בְּיִבְּ Gen. 19:5. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

a. In Gen. 24: 15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh. 144. Tiphhha is thus five times written upon the same word with Silluk, e.g. Num. 15:21, and eleven times with

Athnahh, e. g. Num. 28:26. Munahh, Gen. 21:17, for which Kadhma is sometimes substituted, Gen. 18:21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10:12, Merka, Judg. 21:21, Neh. 12:44, Malipakh, Lev. 25:46, and Geresh, Ex. 16:15, 21:22, 35. Mahpakh with Munahh, Lam. 4:9.

a. There is a double accentuation of part of Gen. 35:22, and of the entire decalogue, both in Ex. 20:2-17, and Deut. 5:6-21, which involves a double vocalization in certain words, e. g. בְּלֵּבֶּי Ex. 20:3, i. e. either פְּבָּיָר. Single words also occur with alternative accents, e. g. with Grashayim or Geresh and Tilsha Gh'dhola הַרֵּיֵר Gen. 5:29, בַּבְּיֹר Lev. 10:4, בַּבָּי 2 Kin. 17:13, בַּבָּי Ezek. 48:10, בּבִּי 2 Zeph. 2:15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

- a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	Conjunctives,	DISJUNCTIVES. CLASS II.	Conjunctives.
Principal	;	\(\langle \) \(26	, , (,) -
Sections.	٨	$\begin{bmatrix} \begin{bmatrix} 1 \\ 1 \end{bmatrix} & \begin{bmatrix} 1 \end{bmatrix} & \begin{bmatrix} 1 \\ 1 \end{bmatrix} & \begin{bmatrix} 1 \\ 1 \end{bmatrix} & \begin{bmatrix} 1 \end{bmatrix} & \begin{bmatrix} 1 \\ 1 \end{bmatrix} & \begin{bmatrix} 1 \end{bmatrix} & \begin{bmatrix} 1 \end{bmatrix} & \begin{bmatrix} 1 \\ 1 \end{bmatrix} & \begin{bmatrix} $	Ç în.	
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SUBORDINATE			•	J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J I J
Sections.			þ	< \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\

Explanation of the Table.

a. Train of Silluk.—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1:4, or Merka either alone as Prov. 1:2, or compounded with Zarka, Ps. 10:5, and P'sik, Ps. 10:3. If it be preceded by two Conjunctives, they will be Ps. 5:5, Ps. 10:6, Prov. 12:1 (in some editions), Prov. 25:26, Ps. 18:7, Ps. 36:1, or Prov.

8:13. If it be preceded by three Conjunctives, they will be Ps. 24:6, Ps. 10:2 (or Ps. 7:6), Prov. 26:25 (or Ps. 28:8 or Prov. 29:13), Ps. 4:8, Prov. 3:27, If it be preceded by four Conjunctives, they will be Ps. 3:3 (in some editions Ps. 39:2, Ps. 32:5, or Ps. 3:3 (in some editions Ps. 3:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhia-Geresh, Ps. 1:1, 5:3, 10. R'bhia-Geresh may be preceded by one Conjunctive, Ps. 5:4; by two, Ps. 8:2, or Ps. 31:10, 19; by three, or Ps. 73:4.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive, Ps. 5:8 (or Prov. 8:30, 34), Ps. 5:3 (or Ps. 35:21, Ps. 69:2), Prov. 23:3, Ps. 14:3, Prov. 6:3 (or Prov. 16:10); by two, Ps. 6:8 (or Ps. 7:17), Prov. 28:25, Ps. 5:2 (in some editions the latter example has Ps. 14:5, Prov. 11:12, 14:21, Ps. 37:1, Prov. 8:21, Ps. 25:16; by three, Prov. 24:21, Ps. 6:6 (or Ps. 9:10, or Ps. 16:10), Ps. 10:17, Prov. 8:13, Ps. 18:50, Ps. 10:13, Prov. 6:27, Ps. 72:3; by four, Prov. 3:12, Prov. 24:16, Ps. 34:7, Ps. 32:2 (in some editions), Prov. 1:19, Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one Conjunctive, Ps. 5:6; by two, Ps. 9:19 (or Ps. 14:1, or Ps. 16:9), Ps. 32:11, Ps. 35:14, 15, Prov. 25:20; by three. Ps. 23:6, Ps. 27:1, Ps. 12:5 (or Prov. 27:14), Ps. 9:14.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1,

though occasionally it is, in some editions at least, Merka, Ps.15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions, Ps. 24:10 (or Ps. 13:6), Ps. 21:10, Ps. 27:2 (or Ps. 35:26), Ps. 7;10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

- d. Train of R'bhi*.—R'bhi* may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or "Ps. 23:4, or Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or "Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or Ps. 5:9), Prov. 6:22, Ps. 18:1 (or "Ps. 7:7, or "Ps. 39:5), Prov. 6:22, Ps. 18:1 (or "Ps. 7:7, or "Ps. 39:5), Ps. 39:6, or "Ps. 3:8, or "Ps. 41:14), Ps. 19:14 (or "Ps. 39:12), Ps. 40:11, Prov. 24:31.
- e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or Prov. 30:8), Ps. 32:5 (or Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or Ps. 28:5), Ps. 13:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have Ps. 23:29).

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, হুমুই Prov. 1:19, may be either হুমুই or হুমুই according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

Маккерн.

§ 43. Makkeph (קֹמָק joining) is a horizontal stroke by which two, three, or even four words may be united. ישרקל, אַמּדּרלֹך Gen. 30:31, לשרלל Gen. 33:11, רלוֹ קּאָת־פָּל־אָשֶׁר Gen. $12:20,\ 25:5,\ \mathrm{Ex.}\ 20:11,$ על־כָּל־דָּבַר־פֶּשַׁע Ex. 22:8, על־כַּל־בְּנֵר־שֶׂחָץ Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, פָל, מָל, פֶל, פֶל, פֶל, פֶל, נָשל, פָל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שׁלשֵׁה־עֵרִים Deut. 19:15, גַפְשׁ־הַּלֶּלֵּר 1 Kin. 17:21, Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as self-same, master-builder. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶת־שֶׁבֶּׁר, סליעוֹף, הַתְּהַלְּרָינֹתְ , cr failing this, will commonly receive the secondary accent Methegh, אֵין־יִרְאֵּת , שֶׁם־יוֹכֶּרְ .

- a. Tsere remains before Makkeph in בֵּדְ , בֵּד , בֵּד , בֵּד ; it sometimes remains and is sometimes shortened in בַּשׁ six, שֵׁשׁ e. g. Gen. 16:13 בַּשֹּׁ , but ver. 15 שֵׁשִּׁ־דְּחִוֹּה . It once remains according to some editions in אַם Job 41:26, a word which is three times written אָד without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. §19. 2, a.
- b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. מְּבֶּרְ בְּרָבְּיִלְּיִבְּעָּרְ Jer. 46:20, and perhaps בְּבְּרִבְּיבְּרָ Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בְּבְּרֵבְ Lam. 4:3. בְּבְּרֵבְ בַּרֵיבֶ Lam. 4:3. בְּבְּרֵבְ בַּרְיבֶּ Hos. 4:18, אַבְּבֹּר בְּבֹר בִּבְּר בַּרִבְּ Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בִּרִיבִּ and בַּבְּיֵרַ בַּבְּרֵר בַּבִּרִים.

Метнесн.

- § 44. Methegh (בֵּימֶג bridle), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. פָּמִיהֶם, הָצָּלֶם, יְנְצִיצֵׁיִר, רְנִצִיצֵׁיִר, הָאָלֶם, הָאָלֶם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יָרָאָה־לָּלֹּי Gen. 22:8, בריאם־לָחָם 1 Sam. 21:7.
- a. Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, אַמְּהָרִדְּלָּהְ Num. 21: 35, אָבֶּהְרַהְלָּהְ Num. 21: 33, אַבֶּהְרַדְלָּהְ Jer. 34: 1, בָּלִּבְּעָהִרְהֹנִם Gen. 30: 32, הַלְּנִארֹנָה 1 Sam. 21: 12, בְּלִבְּעָהרֹהִנּם Ex. 19: 5.

- b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. בְּבִּיבִהְהַ Deut. 4:26, דְּרוֹהֵרִנּ Josh. 22:27, where the tone falls on the penult, בְּבִּיבִהְ Jer. 26:21, where the tone is upon the ultimate.
- §45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:
- 1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. מָבְּהַתְּבְּיִלָּה 2 Sam. 22:24, בְּבְּיִהְתְּבְּילִי Job 1:7, בְּבְּיִהְתְּבִּילִי Sen. 42:7; or if none such precede, it may be omitted altogether, e. g. בִּיִּבְעְּבִּלִי Jer. 33:24, בִּיִּבְעָבִּלִי 1 Kin. 21:1, הַיִּבְעָבִּלֹי Deut. 6:25.
- 2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, יְהָיֶה, רְהִּיֶּה, רְהִיּבֶּה, Gen. 30:38, Gen. 30:38, sometimes to intermediate syllables, § 20. 2, e.g. יַבֶּירְהָּ Isa. 9:17, 10:34, הַבְּיִרָּ Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition, e.g. בְּרְהִי , הַבְּבֶּרְהִי , הַבְּבֶּרִה, הַבְּבֶּרָה, יִבְּבְּרָה , rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e.g. פּבָּר וֹת , בַּבְּבָּרִה (בּבְּבָּרִה (בּבְּבָּרָה (בּבְּבָּרָה (בּבְּבָּרָה (בּבְּבָּרָה (בּבָּבָּרָה (בּבְּבָּרָה (בּבְּבָּה (בּבְּבָּרָה (בּבְּבָּרָה (בּבְּבָּר (בּבְּבָּרָה (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּבְר (בּבְּבָּר (בּבְּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָּר (בּבְּבְּר (בּבְּבָּר (בּבְּר (בּבְּבָּר (בּבְּר (בּבְר (בּבְּבָּר (בּבְּר (בּבְּבָּר (בּבְּבָּר (בּבְּר (בּבְּבָּר (בּבְּבָּר (בּבְּבָר (בּבְּר (בּבְּבָּר (בּבְּר (בּבְּר (בּבְר (בּבְּבָּר (בּבְּבָּר (בּבְּר (בּבְּבָּר (בּבְּר (בּבְר (בּבְר (בְּבָּר (בּבְר (בְּבְּר (בְּבְּר (בּבְר (בְּבָּר (בּבְר (בּבְר (בּבְר (בּבּר (בּבר (בּבּר (בּבּר (בּב (בְּבָּר (בְּבָּר (בּבּר (בּבּר (בּבּר (בּבר (בּבּר (בּבר (בּבר (בּבר (בּבּר (בּבר (בּבּר (בּבר (בּבר (בּבר (בּב

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with \bar{a} , $\bar{\epsilon}$, and \bar{a} preceding Sh'va, inasmuch as this will necessarily be vocal. Initial $\bar{\epsilon}$ \bar{a} , the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. \bar{a} Gen. 6:19, \bar{a} Gen. 31:4, though it is sometimes,

- e. g. לְּלְחְבֶּרֹל Gen. 1:18, הְלֵיבֶּה Judg. 5:12. The absence of Methegh; except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a tew rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.
- 3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e.g. בְּבְּבֶּלָה Gen. 32:22, בְּבֶּבֶלה Gen. 45:25; and even three occur upon successive syllables, e.g. לְבָּבְּבֶּרְה Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e.g. בְּבַּבְּרָבְּבָּרְה, בְּבִּבְּרַבְּרָה.
- 4. Methegh is sometimes written under a letter with Sh'va, e. g. שֵׁלַח־לָּא Job 1:11,2:5, דְּעַר־אֵפֹׁל Job 19:6, קְּנֶהְ Job 19:6, בְּמָהָ Ps. 2:3, בְּמָהָהְ Jer. 49:18, בְּמֵלֶה Ruth 1:11.
- a. A Methegh so situated is called Gayā (אֵלְדָּל bellowing) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called Mā'rīkh (אַלְיִּבְּלְּיִבְּן prolonging), with a short Hhirik it was called Hhīrūk (אַלְדָּלִדְּן gnasking).
- 5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. b., e. g. אַנֶּהְיִלֶּה Isa. 66:13, לַּצְּלְהִיהֶּם Deut. 12:31, לַצְּלְהִיהָם Zeeh. 7:14, יְצֶּלִרְאָבָׁא Num. 10:23, יַצְּקְעָהַם Josh. 22:12.
- a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. កក្កុស្តម៉្ Cant. 1:7, កក្កុស្តម៉្ Cant. 3:1; កក្ម៉្ Cant. 6:5, កក្ម៉ុំ Lam. 4:9;

Nun. 31:12, קרבות Josh. 4:13, and the discrepancies between different manuscripts and editions, e.g. בְּלְבֶּה or אֵלְכָּה Gen. 45:28, עֹבְּרְבְּהְ or שְׁצִּרְּוֹקְרָ Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§46. Various notes extracted from the Masora (מָסוֹלָה tradition), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קרי read), and K'thībh (קרי written). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word לאמלד Josh. 6:7 is connected the marginal note ויאמר קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly גַּלֹּצְמֵּל . The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is רַלְּמִילוֹי . Again, in ver. 9, קּקָּטָּר in the text refers to מקשר in the margin; the K'ri is here מּקשֵי, and the K'thibh, whose vowels are left to be determined by the reader, Fig. Jer. 42:6 has where the marginal note is אנחנר קרי ; the K'ri is accordingly and the K'thibh : In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note מרים ולא קרי, written but not read, placed in the margin, e.g. ידרך, Ezek. 48:16, א 2 Kin. 5:18, ידרך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כחים, read but not written, e.g. Judg. 20:13 in the text ___ and in the margin , to be read \$\frac{20}{2}\$; so Jer. 31:38 . In 1 Kin. 21:8 the first letter of ידְּבָּרִים is left unpointed as superfluous, and in Job 2:7 בּבְּרִים for יַבְּרָים for יַבְּרָרָים for is left unpointed as superfluous, and in the read the read

- a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.
- §47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name mm, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were Lord, whose points it accordingly receives, החֹלָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read בּלֹלֶים and pointed בּלֹלֶים Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the Kúpios of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was הְּהָב, הִּהְבָּ, or הַּנְבָּ . The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether Yahve or Yahva, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring Yeshayahu to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are אחד, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read אחד, though the sound indicated by the letters is in all probability אחד. So ירולישלים read ישלים, and בילים read ברולישלים read ברולישלים.

§48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

- § 49. 1. All the Masorctic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriae, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.
- 2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretie punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greck cuphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

- α. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An ĕ or ĕ derived from ā is written ā, as πρώ Θαρα, τρέμ Βαλααμ, μύμμ Γαβαων, τρέμ Μαραμ; and on the other hand, a is sometimes written ĕ, πρώμως Ολιβεμα. τρεμ Κενεζ, τι Γεθ, especially before π, as πρώ Κορε, πρί Ζαρε. (2.) ĕ is written for ĕ and ō for ŭ, τρέμ Χετταιοι, τίπε Γεειτα, μέμμι Γεδεων, πρώμ Μεσραμμ. Γιμά Οχοζαθ, πρί Οζια. (3.) for the diphthongal ē and ō their constituents ai and au are substituted, μέμι Καιταν, τρέμ Ναβαν. (4.) The vowel letters are softened into their homogeneous vowels κητε ονικρα, τρέμ ονιδαβηρ. (5.) Vocal Sh'va is written as a full vowel, commonly a, or if an o follow, ο, πρί Σαβαωθ, έναι Ραγονηλ, πρί Χερονβιμ, τρέμ Σοδομα; the final vowel of Segholates is also written ŏ if o precedes, μέμι Μολοχ. τρέμ γομορ.
- 3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

- § 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,
- 1. By the substitution of one letter for another of like character, and for the most part of the same organ, e.g.:

to be, exist, חָרָה to live; נָבֶע to pour forth, נָבָא the same idea applied to words, to prophesy; F22 to encircle the neck with an ornament. to strangle, בנא applied to sounds uttered in strangulation, to groan; to go about as a spy, בְּלֵל to go about as a merchant; קָּבָּל to collect, treasures; בַּרָיב a cup, בֹּרָכ or בְּרָב helmet (of similar shape); קב tender, delicate, בין thin; to make straight, והו to straighten the beam of the balance, to weigh; בבור first born, בכור first ripe, בבור the first portion of the day, the morning; non to suspend, non applied to a bucket, to let down; אָבָ to cut, אָבָ to reap; בַחָנָ gold, בוֹאַ yellow; נְיָבָ to conceal, jew and jey to hide away as treasures, jed to cover with boards; נתיץ to destroy by tearing down, יבוי to destroy by uprooting; די to slay, חבן to sacrifice; לבה to bind, לבל to bound; חבץ to break up, flee, חבש to break out, blossom, pie to break in pieces; and to cut off, and to hew stone, בְּהָר to cut wood; הַבְּע to surround, בְּהַר to encircle the head with a crown; קהן to pour out, קסן to pour in libation or in casting metals; אָהַר to shine, הָרֶשׁ to be pure; חָרָה to engrave, הָרָשׁ to plough; בָּחַל to prove. to approve. choose ; הַחָי to drink, its causative הָחֶר ; הַחֶר to break through, חַרָּבְ to investigate; נצב to place, its reflexive הַרְּבָּב

2. By the transposition of letters, e. g.:

γার to deal violently, সমূহ to urge; সমূহ to cut with the sickle, reap, γার to cut with the teeth, bite; স্মৃষ্ঠ to blow, আঁহুই breath; চাইই to collect, চাইইট্র storehouses.

3. By the addition of a letter:

Thus, from the letters בי, in which inheres the idea of compression, are formed בַּבְּר to bind, בַּבְּר to press together, אַבָּר to beap up, בַבַּר to be

strailened, אָבָן to guard, besiege, אַבְּי to restrain, אַבָּק an enclosure; from מו are formed אַבְּן to cut, דְּבָּא to cut off, זיז, to cut loose, go away, זוְגְּ to shear. לַבְּּא to plunder, בּוֹיִם hewn stone; בּיְבָּא to nofold, make distinct, זַבֶּיְבָּא to spread out; בַּיְבָּא a vineyard, בַּיְבָא a garden.

- § 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,
- 1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e.g.:

רבָין to guard, רבָין poetie; בּין cypress, מְרבּין once in poetry; אָפָל to shut, rarely רבָּטן הַלְּיִם storm. הוְשָּׁשְׁ rare and poetic; הְבָּטְ to corer, once הְבַשְׁי הְצָּהְ to be quenched, once הְבָין; בְּבָהָ to abhor, once בְּאַהָּ; הֹבְטָ to be foolish, once בְּאָהָי, הֹבְיָנִ iniquity, once הוְאָשֵׁי.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e.g.:

To laugh in the Pentateuch ፫፫፮, in other books (Judg. 16:25 excepted) ፫፫፮; to cry out in the Pentateuch ፫፫፮, only once (Ex. 2:23) ፫፫፮ which is the more frequent form in other books; ፫፫፮, ፫፫፮ a lamb, occur in the Pentateuch interchangeably with ፫፫፮, ፫፫፫፮, which are the only forms found in other books; a sceptre ፫፫፮, but in the book of Esther ፫፫፮; Damascus ፫፫፮፰, in Chronicles ፫፱፮፰; how 1 Chron. 13:12, Dan. 10:17 ፲፫፫፰, in earlier books ፲፫፮.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramean dialects, the Chaldee and Syriac, in very many words regularly substitute & for the Hebrew final \(\pi\), and the corresponding linguals for the Hebrew sibilants, \(\mu\) being sometimes still further weakened by the loss even of the lingual sound to that of the guttural \(\mu\), e. g.:

Heb. הַהָּהָ to wander, Chald. אַבְּיִי, Syr. בְּבֵּיְ Heb. בַּהְיִ gold, Chald. בַּהְיִּ, Syr. בַּבּיִי, Heb. בּהִי gold, Chald. אָבָיי, Syr. בַּבּיי, Heb. בּהִי gold, Chald. בּהַיִּ, Syr. בַבּיי, Heb. בּבּיי, Heb. בַּבּיי, Heb. בַּבּיי, Heb. בַּבּיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Heb. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Heb. בַבּיי, Syr. בַּבִיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַבּיי, Syr. בַּבִיי, Syr. בַבּיי, Syr. בַבּיר, Syr. בַבּיי, Syr. בַבּיר, Syr. בַבְיר, Syr. בַבְיר, Syr. בַבּיר, Syr. בַבְיר, Syr. בַבְּיר, Syr. בַבְיר, Syr. בַבְיר, Syr. בַבְּיר, Syr. בַ

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְּבְּּקְר, אַרְבְּּקָר purple; שָׁטָם $to\ hate$; אַרְבָּקָר, אַרְבְּּקָר hebuchadnezzar; אַרָּבָּר, רְבֵּבּרָרָ, אַבּר hebuchadnezzar; אַרָּבָּר, רְבֵּבּרָרָ, אַרְבּּרָרָ hebuchadnezzar; אַרָּבָּרָר hebuchadnezzar; אַרָּבְּרָר hebuchadnezzar; אַרָּבְּרָר hebuchadnezzar; אַרָּבְּרָר hebuchadnezzar; אַרְבּּרָר hebuchadnezzar; אַרְבּּרָר hebuchadnezzar; אַרָּבְּרָר hebuchadnez; אַרְבּּרָר hebuchadnez; אַרְבּּרָר hebuchadnez; אַרְבּּרָר hebuchadnez; אַרְבּּרָר hebuchadnez; אַרְבּּרָר hebuchadnez

- a. Mere varieties of orthography must not be mistaken for consonantal changes, e.g. אם occasionally for של and rice rersa, probably בּוֹלָלְיּבָּׁה, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.
- § 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

- § 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:
- 1. In the beginning of words the weak letter π is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.
- a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. ২০০০ চানুল চাইনুল for ইনুলা; ইনুলাল probably for ইনুলা §82. 5. b. In এনাম Ezek. 11:3 % is prefixed instead of তা. Prosthesis is more common in the domain of the lexicon, where % is always the letter used, e. g. হানা, হানাম arm; ইন্ট্লা, ইন্ট্লা, ফ্রান্ম yesterday. A prefixed % is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. তালাল্য জ্বালাল কৰিছিল কৰিছিল। মানাম আৰু চিচিনা লোক কৰিছিল। মানাম arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing \(\frac{1}{2} \). Comp. Greek $\chi \cdot 9 \xi_5 \$. $\xi_5 \cdot 2 \xi_5 \xi_$
- 2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

perhaps TND Am. 8:8 for TNDD.

א is thus dropped in אַרְיבְּ for אַרְיבָּאָ, שֶׁ for אַרְאָאָ, also in a few instances from the beginning of the second syllable of words, e. g. לְּבָּאָלָ, Ezek. 28:16 for לְּבָּאָבֶן, Job 33:11 for בְּבָּאָרָן Eecl. 4:14 for בּרִבְּאָרָן בַּרִּבְּרִים 2 Chron. 22:5 for בּרִבְּאָבָן, בּרָבָּר Ezek. 20:37 for בּרָבָּאַבָּן, בּרָבָּיב 1 Kin. 5:25 with Daghesh-forte conservative for בּבָּאַבָּן; בּרָבָּאַ Prov. 8:17 for בּרָאַאַן; בּרָבְּיר Prov. 17:4 for בְּאָאַרָן; בּרָבָּעַ 1 Sam. 1:17 for בּרָאַבָּן. These examples likewise admit of a different explanation; אַ may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to §57. 2 (2), after which it may readily be dropped altogether.

2 is occasionally dropped from the participles of the Pual or fourth conjugation, as רְּבֶּלְ for רְבָּלְיִיְ: לֹּ in רְבָּ for רְבָּלִי, דֹ in רְבָּ for רְבָּלִי, דֹ in רְבָּ for רְבָּלָי, דֹ in רְבָּלָי, דֹ in רְבָּלָי, בּיֹחָים בּעָלָ Ex. 7:22 for בּיִּרְיָם בּעָרָ Ex. 7:11; and perhaps בּי in רְבָּלִים

Gen. 49:11, which appears to be for בְּסוּהָה.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e.g. চাইছ for চাইছ, চাইছ Job 29:6 for চাইছল, চাইলু Ex. 2:4 for চাইছল, and probably চুইছ Ps. 139:8 with Daghesh-forte conservative for চুইচছ়.

- § 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

- a. So perhaps \supset in πτρ according to Gesenius for πτρ and τη for τρη. Compare Greek συγγενής for συνγενής, τέτυμμαι for τέτυπμαι. and Eng. il-logical, ir-religion, im-mature formed by the negative prefix in.
- 3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid ר סייב, e.g. בְּלְּבֶּל for בְּרָבֶּׁשׁ, דְּבֶּשׁׁלָּם for בְּרָבֶּׁשׁׁלָ for בְּרָבְּׁשׁׁלָ for בְּרָבְּׁשׁׁלָ for בְּרָבְּׁשׁׁלָ for בְּרָבְּׁלִי for בְּרָבְּׁלִי for בְּרָבְּׁלִי for בְּבְּבְּׁר for בְּבְּר Job 18:2 in the judgment of some for בְּבֵּר grads, though others make the ב a radical, and give the word the sense of snares. The conjecture that בִּבְּיִבְּר Ps. 64:7, Lam. 3:22 is for בְּבָּר is unnecessary and unwarranted.

- 4. When ה of the Hithpacl of verbs would stand before a sibilant, it is transposed with and u, and with it is in addition changed to u. Thus, הְּהַשִּׁהָ for הַּהְשָּׁהָ, הְּהַשָּׁהָ for הָּהָבָהָ, וּתְשַּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבֶּר , יִתְשָּׁבָּר , יִתְשָּבָּר , יִתְשָּׁבָּר , יִבְּשָּׁבִּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבִּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִתְשָּׁבָּר , יִבְּשָּׁבָּר , יִבְּשָּׁבִּר , יִבְּשָּׁבָּר , יִבְּשָׁבִּר , יִבְּשָּׁבָּר , יִבְּשָׁבִּר , יִבְּשָׁבִּר , יִבְּשָׁבִּר , יִבְּשָׁבָּר , יִבְּשָׁבִּר , יִבְּשָׁבִּר , יִבְּשָׁבְּר , יִבְּשָּׁבְּר , יִבְּשָׁבִּר , יִבְּשָׁבְּר , יִבְּשָׁבִּר , יִבְּשָׁבְּר , יִבְּשָׁבְּר , יִבְּיִבּר , יִבְּשָׁבִּר , יִבְּיִבּר , יִבְּיִבּיּר , יִבְּיִבּיּר , יִבְּיִבּיר , יִבְּיִבּיר , יִבְּיִבּיר , יִבְּיִבּיר , יִבְּיִבּיּר , יִבְּיִבּיּבִּיר , יִבְּיִבְּיִבּיר , יִבְּיבִּיר , יִבְּיבּיר , יִבְּיבִּיר , יִבְּיבִּיּב , יִבְּיבִּיּיר , יִבְּיבִּיּיר , יִבְּיבִּיר , יִבְּיבִּיר , יִבְּיבִּיר , יִבְּיבִּיר , יִבְּיבִּיר , יִבְּיבּיר , יִבְּיבּיר , יִבְּיבּיר , יִבְּיבּיר , יִבְּיבִּיר , יִבְּיבּיר , יִבְּיב
- a. In The light Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages π is likewise transposed with τ and changed to τ : thus, Chald. The plant for the plant; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is τ appearing in this conjugation is τ is a 1:16, where π is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ ($=\delta\sigma$) into $\sigma\delta$, as $\sigma\nu\rho'(\sigma\delta\omega)$ for $\sigma\nu\rho'(\zeta\omega)$.
- § 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.
- 1. There are three instances in which it has been doubtfully conjectured that a final 7 has been assimilated to a following initial בּיִ viz. רְשִׁשׁׁיִּנְ Isa. 35:1 presumed to be for בְּיִשׁׁיִנְ Num. 3:49 for בְּיִּדְיֹם (Ex. 21:30, Ps. 49:9; פַּרָּיִם (Sen. 28:12.
- a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

- 2. A few cases occur of the rejection of a letter, chiefly 7 and 2, from the end of a word.
- a. זְ of the verbal endings זְ and זְרָ is almost always dropped, being only retained as an archaeic or emphatic form, and chiefly at the end of a clause, e. g. הַבְּלֵּדוֹן Deut. 8:16, but mostly הַבְּלֵדוֹן, הַבְּבֶּרוֹן Gen. 32:20, commonly הַבְּלֵדוֹן, הְבַּבְּרֹן Ruth 3:4, commonly הַבְּבֶּרוֹן, הַבְּבְּרֹן So, too, in some proper nouns, הָבִּבְּרֹן Zech. 12:11, בְּבָּרֹן Josh. 12:21; שִׁרְבֵּוֹן, whose original ז is shown in the derivative שִׁרְבֹּלִין and is perpetuated in the modern name Seilûn.
- b. In like manner ש is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אַוֹבֶּי, from בָּהָב, from בָּהָב, from בָּהָב,.
- c. If the feminine endings ה and ה, have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state בַּבְּהָ, absolute בַּבְּבָּהָ, but with a suffix בַּבְּבָּהָ; הַבְּבָּבָּהָ (comp. בַּבְּבָּהָ Deut. 32:36), בַּבְּבַּהָּלָה. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not h but the vowel ā.
- § 56. A few other changes remain to be mentioned which are due to special causes.
- 1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, בַּבְּבֶּיְהָהּ Jer. 5:22, or § 53. 3. a. בַּבְּבֶּיהָ Isa. 33:21 for בַּבְּבְּיִהָּהְּ Ex. 15:2 for בְּבְּבְּיִהְהַ. Comp. Gr. ἀνόσιος and English indefinite article an.
- 2. Vav at the beginning of words is changed to , e.g. קבר for לְּבֶּר (לְּבֶּר לְּבָּר for לָבֶּר for לַבְּר for לַבְּר for לָבֶּר for לָבֶּר for לַבְּר for לַבְּר for לָבֶּר for לַבְּר לְבְּר for לַבְּר לְבְּר for לַבְּר לַבְּר for לַבְּר לַבְּר for לַבְּר for לַבְּר for לַבְּר for לַבְּר for לַבְּר לְבְּר for לַבְּר for לַבְּר for לַבְּר for לַבְּר for לַבְּר for לַבְּר לְבְּר לִבְּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְּר לָבְּר לְבְּר לְבְיּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְּר לְבְיּבְיּר לְבְּר בּר לְבְּר לְבְּר לְבְּר בְּר לְבְּר לְבְּר בּר לְבְּר לְבְּר בְּבְּר בְּבְּר לְבְּר בְּ
- 3. Vav, though capable of being reduplicated, e.g. אַלְבֶּׁלְּבְּׁים is in most instances relieved from this necessity by the substitution of , or by doubling the following letter in its stead, e.g. אַלְבִּׁלְּבִּׁים or שַּׁבְּבָּׁבְּּׁ for בּוֹבָּצְּּ

- a. In one instance after such a change of 5 to 5, a following 5 suffers the contrary change to 5 to prevent the triple recurrence of the same letter, $\frac{1}{3}\frac{1}{2}\frac{1}{2}\frac{1}{8}$, Isa, 6:9 for $\frac{1}{3}\frac{1}{2}\frac{1}{8}$.
- 4. Yodh before the plural termination בי is in a few cases changed to א to prevent the conjunction of like sounds, בְּלוֹיִלְים Hos. 11:7 for הְּלִילִים Josh. 10:26; בְּלוֹיִלִים Hos. 11:8 for בְּלוֹיֵלִים from בְּלִינִׁם הַּדְּלִיִּם from בְּלוֹיֵלִים (also בְּלוֹיֵלִים for בַּלוֹיֵלֵי (or as some read, יִבְּלִינִים ver. 11.
- a. In like manner i is changed to is before in in the word চায়ে for চায়ে from নাই: if is consequently unnecessary to assume, as Gesenius does, a singular নাই: which never occurs.

Change of Consonants to Vowels.

- § 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,
- 1. Occasionally in reduplicated syllables or letters, בּבְּיֹבּ for בַּבְּבָּי: הּיֹבּּעִיִּטׁ for הּיֹבּעִבְּעַ: בְּבָּבְּ 2 Chron. 35: 13 from הַהַבְּצַּעַ Prov. 19: 24.
 - 2. Much more frequently with the quiescents.
- (1) A prefixed ין is softened to its homogeneous vowel \bar{u} before other labials or vowelless letters, e. g. יִּבְּיִבֶּר , יִבְּיִבָּר the softening of an initial י to $\bar{\iota}$ only occurs in יִּבְיבָּר 1 Chron. 2:13 for יִּבִי ver. 12, שִׁבָּ 2 Sam. 14:19, Mid. 6:10 for בַּיב.
- (2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with and following their homogeneous vowels, e. g. קיִלָּד for חִילָּד for בְּיִחִילָּה for בְּיִחִילָּה, and occasionally even

then, e. g. מְיֵמֵיר for מִיּמֵיר. Final & always, and medial & frequently, gives up its consonant sound after any vowel whatever, e. g. אַאָא , מְאַא for מַּצָאר.

a. Medial x regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e.g. בְּבְּאָרָ; in בְּבָּאָ ; in בְּבָּאָרָ; in בְּבָאָרָ; in בְּבָּאָרָ; in בְּבָּאַרָּ, in בּבְּאָרָ; in בְּבָּאַרָ, in בּבְּאָרָן in בּבְּאָרָן in בּבְּאָרָ, in בְּבָּאָרָ, in בְּבָּאָרָ, in בְּבָּאָרָ, in בְבָּאָרָ, in בְּבָּאָרָ, in בְבָּאָרָ, in בְבָּאַרָּל, in בּבְּאָרָ, in בְבָּאָרָ, in בְּבָּאָרָ, in בְבָּאָרָ, in בְבָּאָרָ, in בְּבָּאָרָ, in בְּבָּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בַּבְּאָרָ, in בַּבְּאָרָ, in בַּבְּאָרָ, in בַּבְּאָרָ, in בַּבְּאָרָ, in בַּבְּאָרָ, in בּבְּאָרָ, in בַּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּבָּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּבָּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבְּאָרָ, in בּבּאָרָ, in בּבּבּאָרָ, in בּבּבּאָרָ, in בּבּבּאָרָ, in בּבּבּאָרָ, in בּבּבּ

b. The consonant \overline{a} never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter \overline{a} is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or rice versa. The exceptions are apparent not real, as in the frequent abbreviation of the ending $\overline{a}\overline{a}$ in proper names to $\overline{a}\overline{a}$, thus $\overline{a}\overline{a}\overline{a}\overline{a}\overline{a}$. The change here does not consist in the rejection of the vowel \overline{a} and the softening of the consonant \overline{a} , but the syllable $\overline{a}\overline{a}$ is dropped, whereupon final Kamets is written by its appropriate vowel letter, §11. 1, a, just as $\overline{a}\overline{a}\overline{a}\overline{a}\overline{a}$ after the rejection of $\overline{a}\overline{a}$ becomes $\overline{a}\overline{a}\overline{a}\overline{a}$. So in those rare cases in which \overline{a} is substituted for the suffix \overline{a} , \overline{a} , \overline{a} , \overline{a} , \overline{a} . The proper name \overline{a} Num. 31:28 is derived not from \overline{a} , \overline{a} but \overline{a} , \overline{a} , \overline{a} , a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

- (3) Medial 8 often gives its vowel to a preceding vowelless letter and rests in its sound; occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.
- (4) At the end of words 1 and 2, when without a vowel of their own and preceded by a vowelless letter, invariably

- quiesce in their homogeneous vowels, י in an unaccented ū, in ī, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בַּהְי for בָּהְי for יְהִי for יְהִי for בָּהְי for בַּהְי for בַהְי for בַּהְי for בַבְּי for בַּהְי for בַּהְי for בַּהְי for בּהְי for בּהְי for בּהְי for בּהְי for בַּהְי for בּהְי בּהְי for בַּהְי for בַּהְי for בַּהְי for בַּהְי for בַּהְי for בַּהְי for בּהְי בְּיבְּי for בּהְי בְּיבְי for בַּהְי בּהְי for בּהְי בּהְי for בַּהְי בְּיבְי for בַּהְי בּיבְי for בּהְי בְּיבְי for בַּרְי בַּהְי בְּיבְי בַּרְי בְּיבְי בְּיבְי בַּיְי בְיבְי בּיבְי בּרְי בַּרְי בַּרְי בַּרְי בַּרְי בַּרְי בְּיבְי בַּרְי בַּרְיבְי בַּרְיבָּר בְּיבְיבְי בַּרְיבְי בַּרְי בַּרְי בַּרְיבְיבְיבְי
- (5) When preceded or accompanied by heterogeneous vowels, ז and ז are sometimes dropped, or if the vowel be a, they not unfrequently combine with it, forming the diphthongal o and e, § 62. 1, e. g. בְּבָּיה for בְּבָּיה, הַבְּּלִי for בְּבָּיה for בְּבָּיה for בְּבָּיה for בְּבָּיה for בְּבָּיה for בְּבָּיה for בִּיִּה for בִיִּה for בִיִּה for בִיִּה for בִיִּה for בִּיִּה for בַּיִּה בִּיִּה for בִּיִּה for בִּיִּה for בִּיִּה for בִּיִּה for בַּיִּה for בַּיִּה בַּיִּה for בַּיִּה בַּיִּה for בַּיִּה בַּיִּה for בַּיִּה בַּיִּה בַּיִּה for בַּיִּה בַּיִּה בַּיִּה בַּיִּה for בַּיִּה בַּיִּה בַּיִּה for בַּיִּה בַּיִּה for בַּיִּה בַּיִּה בַּיִּה בַּיִּה בַּיִּה בַּיִּה for בַּיִּה בַּיִּב בּיִּה for בַּיִּה בַּיִּה for בַּיְּה בַּיִּה בַּיִּה בַּיִּה for בַּיְּה בַּיִּב בְּיִּה for בַּיְרָה בַּיִּה בַּיִּבְּיִּה for בַּיְרָּה בַּיִּיה for בַּיְרָּה בְּיִבְּיה for בַּיְרָה בַּיִּה בַּיִּה בַּיִּה בַּיִּה בַּיִּה בַּיִּבְיה for בַּיְּר בַּיִּה בַּיִּיף for בַּיְרָה בַּיּיה for בַּיּבְיה for בַּיְרָה בַּיּיה for בַּיְּרְר בְּיִּבְּיה for בַּיְרָּה בַּיְּה בַּיְרְּיה בַּיְּה בַּיּה for בַּיּבְּיה for בַּיְרָה בַּיְרָּה בַּיְרָּה for בַּיְרָּה נְבְּיּה for בַּבְּיְרָה for בַּבְּיר בְּיִבְּיִּה for בַּבְּרָּה בַּבְּיִּה for בַּבְּבְּיִבּיּה בְּבְּבְּיִּה הַבְּבְּיִּה בַּבְּבְּיה בְּבְּבְּיה בּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְיבְּבְּיה בּבְּבְּיה בְּבְּבְּיה בְּבְּבְּיה בְּבְּבְּבְּיה בּבְבְּיה בּבְּבְּבְּיה בּבְּבְּיה בְּבְּבְּיה בּבְּבְּבְּיה בּבְּבְי
- a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. מָלֵח, חַבֶּּה, בְּלֵח, בַּלֶּח, בְּלֵח, בִּלֶּח, בַּלֶּח, בּלֶּח, בּלְּח, בּלְח, בּלְּח, בּלְח, בּלְּח, בּלְּלְּל, בּלְּל, בּלְל, בּלְל, בּלְל, בּלְל, בּלְל, בּלְל, בּלְּל, בּלְל, בּלְלְל, בּלְלְל, בּלְל, בּלְלְל, בּלְלְל, בּלְ

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. to be great, if greatness, נודול great; לְטַבְ he killed, לְטֹב to kill, לְטֹב kill thou, לְטַבְ killing, אים killed; סום a horse, הסים a mare. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; יוֹלָי in the Pentateuch means indifferently girl or boy, in later books girl is יוֹלָי in the Pentateuch he or she, in other books she is always יוֹלָי in the form of the demonstrative יוֹלָי is found only in Genesis, ווֹלְי in writers after the time of Moses, יוֹלָי in Ezekiel; the plural of the demonstrative in the Pentateuch יוֹלָי in Ezekiel; the plural of the demonstrative in the Pentateuch יוֹלָי ווֹלְי וּעִּי וֹלְי וֹלִי וֹלְי וֹלִי וֹלְייִי וֹלְייִי וֹלִי וֹלְייִי וֹלִי וֹלְייִי וֹלְייִי וֹלִי וֹלִי וֹלִי וֹלִי וֹלְייִי וֹלְייִי וֹלְייִי וֹלִי וֹלִי וֹלִי וֹלִי וֹלְייִי וֹלְייִי וֹלְייִי וֹלְייִי וֹלְייִי וְיִי וֹיִי וֹלְייִי וֹלְייִי וֹלְייִי וֹלְיי וֹלְיי וֹלְייִי וֹלְייִי וֹלְייִי וֹלִי וֹלְיי וֹלְיי וֹלְיי וֹלְייִי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְייי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלְיי וֹלִיי וֹלְיי וֹלִיי וֹלְיי וֹלְייי וֹלְיי וֹלִיי וֹלְיי וֹלְיי וֹלְייי וֹלְיי וֹלְיי ו

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. קבָּב, הַנְבָּב, בּיִבְּבָּר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (u to o, i to e, a to e) and the reverse, these changes being confined, except in rare in80

- a. The exceptional change from u or o to e occurs only in the pronouns, e.g. בּהֶּלְבָּהְ, before suffixes בּהֹלְבָהְ; and in the particle בּאֵ, before suffixes בּאַ. There are also a few examples of the change of short vowels in mixed syllables before the accent, e.g. בּבְבָּהְם, construct בִּבְבָּהְם,
- a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in שִׁשְׁרֵּ שִׁבְּשְׁרָ שִּבְּשְׁרָ שִּבְּשְׁרָ שִּׁבְּשְׁרָ שִּבְּשְׁרָ שִּבְּשְׁרָ שִּבְּשְׁרָ שִּבְּשְׁרָ שִּבְּשְׁרָ בְּעִבְּעָם בְּעִבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בְּעָבְּעָם בַּעְבְּעָבְּעָם בַּעְבְּעָם בַּעְבָּעָם בּעבּע Lam. 1:8. if this is for דּיִבְּעָב see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23:6, 24:3 בְּבַעְבַ בַּעַבְּעַבְּיַבְ for בַּבְבַּעְבַי.
- § 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

- a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, דְּבֶשׁ in the imperative but not in the infinitive for שַּׁמִי for שְּׁמֵי, but שַּׁמֵּט not שִּׁמֵּט for שִּׁמֵּט. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. דְּבֶּשֶׁרָ always, but בְּיִבֶּל and בְּיִבֶּה; הַבְּּבָּה but בְּיָבֶר ; וְהָבָּהָם but בַּיְבֶּל but भेंदर. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. לְּחָלֵ but הַלָּה, הַחָלוּ, בּחָלָּה, (4) O and u are less subject to alteration than i and e, e, g. $\exists v \exists for \exists v \exists i$ which is already cognate with the gutturals is mostly retained, though it occasionally becomes ă before ה. e. g. צְּחִים from בְּקְנָהִר, Job 31:24 (in most copies) from המְבָּה, המֵּי from ההַבְּה. (5) א in many cases prefers the diphthongal vowels e and o, thus בְּבֶּבְה, הַבְּבָּא, הָבְּבָּא, הַבְּבָּא, הבּבְּבִּא, הבּבְּבָּא, הבּבְּבָּא, הבּבְּבָּא, הבּבְּבָּא, הבּבְּבִּא, הבּבְּבָּא, הבּבּבּא, הבבּבּא, הבּבּבּא, הבבּבּא, הבבּבּא, הבּבּבּא, הבבּבּא, הבבּבא, הבבּבא, הבבבּא, הבבבּא, הבבּבּא, הבבבּא, הבבּבּא, הבבּבּא, הבבּבּא, הבבּבּא, הבבּבא, הבבּבא, הבבבּא, הבבּבא, הבבבּא, הבבבּבא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבא, הבבבּבא, הבבבּא, הבבבּא, הבבבּא, הבבבּא, הבבבּבא, הבבבּא, הבבבא, הבבבא, הבבבא, הבבבא, הבבבא, הבבבא אָבֹּץ, אָבֹּאָי. (6) די partakes of this preference for a to a limited extent. e.g. נַּלְּמַר for נַלָּיָר or נַלָּיָר; אָיָלָ from הַּיָּלָיָר.
- 2. The reception of Pattahlı furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than a), or before a vowelless final consonant, e. g. בָּבָּי, תַבָּי, תָבָּי, תָבָּי, תָבָּי, תָבָּי,
- a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e.g. הַבְּשֵׁבְּי and הַבְּשֵׁבְּי, or with a slight distinction, as הַבְּשֵׁבְּי, in panse : הַבְּשֵׁבְי הַבְּי בְּיִבְּי construct הַבִּי וּ . In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e.g. הַבְּי וּ 1 Kin. 14:3, and in most editions הַבְּשֵׁבְי Jer. 13:25. As final & is always either quiescent or otiant, it never receives Pattahh furtive. The letter τ never takes it unless it be in a single instance, and that in a penultimate syllable בּבְּבְי Ps. 7:6, which is probably to be read $yi^ardōph$; though it might be pronounced yiraddoph, which some conceive to be an anomalous form for בּבְּבַר, after the analogy of בְּבָבְי Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghesh, as in the related words

הֹבְאבֶה Isa. 1:6, and הֹלְבָהְ Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal הַלְּבָי and the Piel הַלְּבָי.

- 3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.
- a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ה סי ש. followed by a servile letter, e. g. הְּהַבְּבָּ, זִּיְדְיִּ, בּהְּיִבְיִּהְ, בּהְיִבְיִּהְ, בּהְיִבְיִּהְ, שֹּבְּיִבְּ, בּהְיִבְּיִּהְ, With few exceptions as הַבְּבִּיִּהְ, Hos. 8:2, הְיִּבְיִּבְּיִּ Gen. 26: 29, בּהִּבְּבִּיִּהְ 2 Sam. 21: 6. Other eases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ה. הַבְּהַבְּ, הְבָּהַבְּ, הֹיִהְבָּ, בְּבַּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִּהְ, הַבְּבִּיִהְ, הַבְּבִּיִּהְ, בּבְיִבְּיִבְּיִּהְ, בּבְיִבְּיִבְּ Isa. 11: 15, הַבְּבָיִבְּ Deut. 25: 7 but in pause בְּבְבִּיּבְּ Isa. 28: 6, בְּבָבְבָּ Isa. 11: 15, הַבְּבָּבְּ Deut. 25: 7 but in pause בּבְּבִּיבְ, לְבְּבָּבִּיּ, though in a few instances it has compound בֹּבִבְּיִבְּי.
- b. (1) Among the compound Shivas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. אַבֶּי, אַבְּיֹבְיּ, for אַבְּיִרְּ, Sometimes, particularly with x (see 1. a. 5.) Hhateph Seghol is taken אַבְּיִרָּ, אַבְּיִרְּ, אַבְּיִרְּ, אַבְּיִרְ, אַבְיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְ, אַבְּיִרְיִרָּ, אַבּיִרְיִר, אַבְּיִרְיִר, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבְּיִרְרָּ, אַבּרְרָּ, אַבְּיִרְרָּ, אַבּירְרָּ, אַבּירְרָּ, אַבְּירִרְרָּ, אַבּירְרָּ, אַבְּירִרָּ, אַבְּירִרָּ, אַבְּירִרְרָּ, אַבּירְרָּ, אַבְּירִרְרָר, אַבּירְרָי, אַבְּירִרְרָּ, אַבּירְרָּ, אַבּרְרָרָר, אַבּירְרָּ, אַבְּירְרָרָר, אַבּרְרָּיִר, אַבּירְרָּ, אַבּרְרָּיִר, אַבּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרּיּבָּר, אַבּרּיּרָר, אַבּרּרָּי, אַבּרּיּרָר, אַבּרּרָּי, אַבּרּיּרָר, אַבּרּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרְרָּי, אַבּרּיּרְרָר, אַבּרְרָּי, אַבּרּיּי, אַבּרּיּי, אַבּרּיּרָר, אַבּרּיִרּי, אַבּרְיּיִר, אַבּרְיּיִרּי, אַבּרְיּיִר, אַבּרְיּיִר, אָבְּרָרָרָּי, אַבּרְרָּיִר, אָבְּרִיּרְרָּי, אַבְּיּרְרָּיִרּי, אַבּרְרָּיִר, אָבְּרְרָּי, אַבְּיּרְרָּי, אַבּרְיּיִרּי, אַבְּיּי, אַבּרְיּיִרּי, אַבּרְיּיִרּי, אַבּרְיּיִרּי, אַבּרְיּיִר, אַבְּרְיּיִר, אַבְּיּיִרְי, אַבְּיּיִרְיִר, אַבְּיּיִרְי
- (2) If, however. זֹסר סֿ, characteristic of the form, precede, this commonly determines the Sh'va to be selected. e. g. קַלְבָּיֹד , תְּבְּיֵלִד , תְּבְּיֵלִד , תְּבְּיֵלִד , תְּבְּיֵלִד , וֹלְבְּיֵל , וֹלְבְּיִל , וֹלְבִיל , וֹלְבְּיִל , וֹלְבִיל , וֹלְבְּיִל , וְלִבְּיִל , וְלִבְיִל , וְלִבְּיִל , וְלִבְּיִל , וְלִבְּיִל , וְלִבְּיִל , וְלִבְיִל , וְלִבְיִל , וְלִבְיִל , וְלִבְּיִל , וְלִבְיִל , וְלִבְּיִל , וְלִבְיל , וְלִבְּיִל , וְלִבְיל , וּלְבְּיל , וּבְּיבִיל , וּלְבִיל , וּבְּבִיל , וְבִּבְיב , וְבִּבְיב , וּבְּבִיל , וְבִּבְיב , וְבִּבְּיב , וְבִּבְיב , וּבְּבִיל , וְבְּבִיל , וְבִּבְיב , וְבְּבִיל , וְבִּבְיב , וְבְבְיב , וְבְּבִיל , וְבְּבִיל , וְבְּבִיל , וְבְּבְיב , וְבְּבְּב , וְבְּבְיב , וְבְבְיב , וְבְּבְיב , וְבְּבְּבְּבְי , וְבְּבְּבְי , וְבְּבְיב , וְבְּבְּבְּי , וְבְּבְּי , וְבְּבְּבְּי , וְבְיבְּי וּבְּבְּבְּי וְבְיּבְיי , וְבְּבְּבְי , וְבְבְּבְּי וּבְּבְּיִי , וְבְבְּבְּי , וְבְּבְּבְּי , וְבְּב

יָתְאֲבֶׁרְהּ Isa. 44: 13; חַמְרְמֶּרְהּ Job 16: 16 (K'ri in some copies), דְּמֶרְמֶּרְהּ 1:20, דֹתְאֶבֶׁרְהּ Isa. 52: 14, בַּצֵּרֶן 1 Sam. 28: 14.

- c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. בַּצַבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק ; and occasionally under x by a long vowel before other letters as well as gutturals or by a short vowel with Daghesh, e. g. בַּבְּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבָּק for בַּבָּבְּק for בַּבָּבְּק for בַּבָּבְּק for בַּבְּבָּק for בַבְּבָּק for בַבְּבָּב for בַבְּבָּב for בַבְּבָּב for בַבְּבָּב for בַבְּבָּב בּבּר for בַבְּבָּב for בַבְּבָּב for בַבְּבָּב ה for בַבְּבָב for בַבְּבָּב for בַבְּבָּב for בַבְּבָּב for בַבְּבָב for בַבְבָּב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְבָּב for בַבְבָּב for בַבְבָּב ה for בַבְבָּב for בַבְבָּב for בַבְבָּב for בַבְּבָב for בַבְּבָּב ה for בַבְּבָּב for בַבְּבָּב ה for בַבְּבָּב for בַבְּבָּב ה for בַבְּבָּב for בַבְּבָב ה for בַבְבָּב for בַבְבָּב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָב for בַבְּבָּב ה בַבְּבָּב for בַבְּבָּב ה for בַבְּבָב ה for בַבְּבָּב ה for בַבְּבָב ה for בַבְּבָּב ה בּבְבְּב ה for בַבְּב בּבְּב ה for בּבְבָּב ה בּבְבְּב ה for בּבְבָּב ה for בּבְבָּב ה for בּבְבָּב ה for בּבְבָּב ה for בּבְבְב ה for בּבְבְּב ה for בּבְבְב ה for בּבְבְב ה for בּבְבְּב ה for בּבְבְּב ה for בּבְב ה for בּבְבְּב ה for בּבְבְּב ה for בּבְב בּבְב בּבְב ה for בּבְב ה for בּבְב בּב ה for בּבְב בּב ה for בּבְב בּב ה for בּבְב ה for בּבְב בּב בּבְב בּב בּב ה for בּבְב בּב בּבְב בּב בּב בּב ה
- 4. An incapacity for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, \check{a} to \bar{a} , \check{t} to \bar{e} , \check{u} to \bar{o} , e. g. אָבֶיר, הַבְּבָּן for יְבֹרֶך, מָשֵׁר, יְבָרַן.
- a. Sometimes an intermediate syllable, § 20. 2, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ב, rarely before א, never before ה, e. g. בַּהַב, אָבָּב, יְבָּבָּב, יְבָּבָּב, (2) It is more likely to occur in the body of a word than after a prefix. e. g. בַּבְּבָּרָה Ps. 119: 43 from בַּבָּרָה, but בְּבָּרָה Job 38: 24 from בְּבָּרָה (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. בַּבְּרָה Prov. 22: 24 from בַּבָּרָה (3) From בּבָּרָה (4) בּבָרָה (5) בּבָּרָה (5) בּבָרָה (6: 4, בַּבָּרָה (6: 4, בַּבָּר (6: 4, בַּבָּר (6: 4, בַּבָּר (6: 4, בַּבַּר (6: 4, בַּבָּר (6: 4, בַּבַר (6: 4, בַבר (6: 4
- § 61. The concurrence of consonants gives rise to the following vowel changes, viz.:
- 1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in §18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

for הָבֶרֶי for הָבֶרֶי for הָבָרֶי for הָבֶרֶי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מֶלְבֶּר for מְלְבֵר from מָלְבֶּר (מֶלֶבֶּן); לבלי from הַבֶּלֶר from מָלְכֹּר from מָבֶלֶר from מָבֶלֶר from מָלְכֹּר from מָלְכֹּר if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. לַחָפֹּר , לְחֵלִּי for לֶחֲלִּי , יֶהֶחְלְׁף for לַחֲלִּי for לַחֲלִּי for לַחֲלִּי for לַחֲלִי פַעַלה for פַּעַלה . לחפר

a. Vav before a guttural follows the rule just given; before , and sometimes before a or a followed by a, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, 957. 2. (1), thus וְהָרֹּהּ , וִיתִּר , וַבֶּבְרֹּה and הַלָּבֶב , יֵנְהְנָה and הּלָבֶב ,

b. In triliteral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. אֶדֶשֶׁ for אָדָּיִם construct of אָדֶׁים, for בְּמִלְבֵּה, the Seghols being liable to be changed to Pattahhs by

the presence of a guttural רְחָשֵׁשִׁים for בְּיִשִּׁפֶּּחָת.

- c. In בּבְּאֵבֶה Gen. 32:20 for בּבְאַבָה the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.
- 2. Although two vowelless letters are admissible at the end of a word, §18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לֶּכֶב for for לֶּכֶת, יַרְבָּ for לֶּכֶת. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְּחֵל , לַּצֵּח . If either letter is , its homogeneous vowel Hhirik is used; if the second letter is ז, it will rest in Shurek, § 57. 2. (4.), e. g. קלר, פֶלֶר, הָבֶּיר, הַהָּר, הַבְּיר, בֹּיִת אַ but מָּרֶתּ.
- a. When the penultimate letter is \Box or \Box , it in a few instances takes Seghol, as לֶּחֶם, בֶּׁהֶרָ, When the final letter is א, it either remains otiant, וַּלֶּא , וַלֵּרָא , שַׁוָּא Seghol, שָׁנָא , וַלֶּרָא , וַלָּרָא , בֶּלֶה a penultimate & either quiesces in the antecedent vowelor attracts it to itself, \$60.3. c, שַּׁאַת, לַּבָּאַת, שֹּאָת, The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained §60. 2.
- 3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יַבֶּבֶּי for יָסֵבְּ, יַמֶּבְבֹּי (Daghesh-forte disappearing at the end of the word), יַּסְבֹּי for יַבְּבָּבְּ Job 31:15 for יְבֹּינְבָּ (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel יַ or i may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, יַּהְסִבְּינִה, סַבֹּיֹתָר,

- 4. In accented syllables the diphthongal vowels e and o are employed before two consonants or a doubled consonant in preference to the pure $\bar{\imath}$ and \bar{u} , e. g. קִּים ; שִּׂשִּׁבְּיָּה , תַּקְשִׁילִּיָּה , תַּקְשִׁילִּיָּה , תַּקְשִׁילִי ; לְּיְּיָה , דֹּבְּבֶּד , תַּקְשִׁילִ ; לְּשִּׁיִם , This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מֵּירֹיִי, or the reduplication of the doubled letter is no longer heard and the Daghesh-forte does not appear, § 25, e. g. מֵּיבִי comp.
- a. The vowel ē is in like circumstances often reduced to one of its constituents a. e. g. កាត់ដុក្កា from ២២០០០ ក្រុងប្រាក្សា ប្រជាពុធ្ធ ការប្រជុំគ្នា ការប្រជា ការប្រជុំគ្នា ការប្រជុំ
- 5. In unaccented syllables $\emph{\emph{i}}$ and $\emph{\emph{\emph{u}}}$ are preferred to $\emph{\emph{\emph{c}}}$ and $\emph{\emph{\emph{o}}}$ before doubled letters, בְּבֶּר, בְּבֶּר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בָּבָּר, בָּבָּר, בְּבָּר, בְּבָר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בְּבָּר, בִּבְּר, בּבְּר, בּבְּר, בּבְּר, בּבְּר, בּבְּר, בּבּר, בּבְּר, בּבּר, בּבּר, בּבּר, בּבּר, בּבְּר, בּבּר, בּבּר, בּבּר, בּבּר, בּבְּר, בּבְּבּר, בּבְּר, בּבְּר, בּבְּבְּר, בּבְּבּר, בּבּר, בּבְּבּר, בּבּר, בבּבּר, בבבר, בבבר,
- 6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, פֹבֶּיל, צֵּילָה, צֵּילָה, צֵּילָה, צֵּילָה, צֵּילָה, בַּבְּילָה, בַּבְּילִה, בַבְּילָה, בְּבְּילִה, בַבְּילָה, בְּבְּילִה, בְּבְּילִה, בְבַּילָה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילִה, בְּבְּילָה, בּבְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְּילָה, בְּבְילָה, בְבִילְיבָּרְילָה, בְּבְּבְּילָה, בְּבְּבְילָה, בְּבְּבְּילָה, בְּבְּבְּילָה, בְּבִּילָה, בְּבִּבְּרְיה, בְּבְּבְּרָה, בְּבְּבְּרָה, בְּבְּבְּרָה, בְּבִיּבְּרָּה, בְּבִּבְּרָה, בְּבְּבְּרָה, בְּבְּרָה, בְּבְּבְּרָה, בְּבִּרְה, בְּבְּבְּרָה, בְּבִּרְה, בּבְּבּרְיה, בּבְּבְּרָה, בְּבִיהְיה בּבְּבְּרָה, בְּבִיהְיה בְּבִיהְיה בְּבְּבְּרָה, בְּבִיהְיה בּבְּרָה, בְּבִּבְּרָה, בְּבִיבְּרָה,

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּלֵי, בְּבֶּר, בְּבֶּר, בְּבָּר, בְּבֶּר, בִּבֶּר, בַּבָּר, בַּבְּר, בַבְּר, בַּבְּר, בַּבְּרָּר, בַּבְּר, בַּבְּרָּר, בַּבְּרָר, בַּבְּרָּר, בַּבְּרָּר, בַּבְּר, בַּבְּר, בַּבְּרָר, בַּבְּרָר, בַּבְּבּר, בַּבְּבּר, בַּבְּבּר, בַּבְּר, בַּבְּרָר, בַּבְּרָר, בַּבְּבּרְרָבְּבָּרְרָבְּבּרְרָבְּבּרְרָבְּבָּרְרָבְּבָּרְרָבְּבָּרְרָבְבָּרְרָבְּבָּרְבָּבְרָבְבָּבְּרָב

with these exceptions, they are chiefly found in poetry. The vowels and i are mostly attached to words in what is called the construct state, n to words in the absolute; and all of them to the feminine ending n. Examples of i: אב Num. 23: 18, 24: 3, 15, אין several times, אין Ps. 114:8. Examples of בּיִר Hos. 10:11, אַמְרָר Gen. 49:11, בָּיִר ibid., רתית Gen. 31: 39, הבקת Ps. 110: 4, הבבה Ps. 114: 8, הבשל Ps. 123: 1, ער אין פּגְּבֵּרְהְּר Ps. 113:5, מְשְׁבֵּרְבֶּׁר ver. 6, מְשֶׁבְּרַבֶּׁר ver. 7, קּישְׁרָבִּר ver. 8, מְשֶׁבְּרַבְּר Ex. 15:6, קּבָּרָר, Zech. 11:17, בַּבָּרָר, Lam. 1: 1, שֵׁלְהֵי ibid., שֵׁכְבֶּי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מַלְּבֶּר־צֶּבֶּק, מְבְּרִרצֵּל, to certain particles, as מְּלֶּהְ, תְּלֶּהָה, and perhaps to such participial forms as רְּבֶּׁבְּחָר Jer. 22: 23. Ol הֹ : בּרָבְּיִה Ex. 15: 16, צַּרְצָּה Isa. 8: 23, Job 34: 13, 37: 12. בְּרָבָה Judg. 14: 18, הַרְבָּה Ps. 3: 3, S0: 3, Jon. 2: 10, הַבְּיָב almost constantly, בְּיִבְּיִה Ps. 116: 15. בַּרְבָּה Num. 34: 5, Ps. 124: 4, בַּרְבָּה Ps. 92: 16 (K'ri), 125 : 3, Ezek. 28 : 15. Hos. 10 : 13, הלָחָם Job 5 : 16, החָחָם Ps. 44 : 27, 63:8, 94:17, הַחָּבֶּב Job 10:22, הַבְּבְיהָה Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of ボラ verbs. modern Persian $\tilde{\imath}$ is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

- § 62. The changes due to the influence of vowels may arise from their concurrence or proximity.
- 1. Concurring vowels may coalesce; a uniting with a forms a, uniting with i or u it forms the diphthongal e or o, e. g. אַבְּיִבְּיִּה Neh. 3:13 from אַבְּיִבְּיִה after the rejection of א by § 53. 2. ל : בְּיִבְּ after the softening of י to i becomes אַבְּיִבְּיִּה by the rejection of ה becomes אַבְּיִבְּיִּה prefixed to proper names is from אָבָּיִר , § 57. 2 (4).
- 2. One of them may be hardened into its corresponding semi-vowel; $\bar{\imath}$ " with $\bar{\imath}$ " may form $\bar{\imath}$ ", or the first $\bar{\imath}$ may be changed to $\bar{\imath}$ y, which, upon the reduplication of the " to preserve the brevity of the antecedent vowel, § 24. 3, becomes "., e. g. עַבְּרִיִּׁרִי or עַבְּרִיִּׁרִ or עַבְּרִיִּרִ or ū , becomes ה, e. g. הָּיִּ יִּ , e. g. הָּיִּ יִ , and before i forms ה, e. g. עַבְּרִיּׂוֹת , in like manner i is changed before i into $\bar{u}v$, forming in thich, by § 56. 3, becomes ה, e. g. עַּבְרִיּׂוֹת , which, by § 56. 3, becomes ה, e. g. עַּבְרִיּׁוֹת , which, by § 56. 3, becomes ה, e. g. עַּבְרִיּׁוֹת , עַּבְרִיּׁוֹת , עַּבְּרִיִּׁוֹת , עַּבְּרִיּׁוֹת , עַּבְּרִיּׁוֹת , עַּבְּרִיּׁוֹת , עַּבְּרִיּׁוֹת , עַּבְּרָיִּׁוֹת , עַּבְּרָיִּׁת , עַּבְּרָיִּׁת , בַּיִּ בְּרָיִּוֹת , עַּבְּרָיִּוֹת , שִׁיִּבְּרִיִּת , שִׁיִּבְּרִיִּת , בְּיִבְּרִיִּת , עַּבְּרָיִּוֹת , עַּבְּרָיִּת , עַּבְּרָיִת , עַּבְּרָּתִיר , פַּרַי , פַּרָּר , פַּרָי , פַּרָּ , עַּבְּרָּתִיר , פַּרָי , or \bar{u} is resolved into $\bar{u}y$, which, joined with the appropriate semi-vowels, becomes " _ and ", the virtual"

a. Grammarians have disputed whether in such words as בַּבְּרָיֹּה the point in r is Daghesh-forte or Mappik. §26, and accordingly whether they are to be read ibhriyyōm, malkhuyyōth, or ibhrīyōm, malkhūyōth. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. בַּבָּרָ, בַּבָּרָ.

b. Such forms as פְּרְרֶּם, בּּרְרֶּם, בּּרְרֶּם from מְּרְרֶּם, מְּרְרִּם are only apparent exceptions to the above rules. The word is properly פְּרְבָּם, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, §57.2.(4). In בַּרְבַּרְבִּרְבִּרְבִּם the yowels are kept separate by an interposed ℜ.

- c. In words of הלא formation, such as הלאף, אלאר, באלים from הלאף and הי, א, א, באן, it might appear as though one vowel were rejected before another. But the correct explanation is that א is the true final radical, and the forms above given are for האלים, אלים, האלים (like באלים) from which א is rejected by \$53.3. In the same way אלים, אלים, פרכ, from הלאף are for אינים, אינים, ווא such alternate forms as הלאים from הלאף. the radical א is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, §61.5.
- § 63. The following euphonic changes are attributable to the proximity of vowels, viz. :
- 1. Pattahh before a guttural is often changed to Seghol if another a follows, and the same change sometimes occurs after a guttural if another a precedes.

The particular cases are the following:

- a. When (_) stands before a guttural with (_) always before ה. e. g. אַהָהָ for אַהָּה, הּהָטֶבְיִם Prov. 21:22. בּבְּהָהָה (also when ה has Hhateph Kamets, e. g. בּישְׁהָהָה Judg. 9:9), often before ה and פּ בּ מְצִבּיה for בּישְׁהָה (if it receives the secondary accent, e. g. בּישְׁהָה for בּישְׁהָה but בְּשָׁה (בְּיִבְּיה הַשְׁהָה בִּישְׁה הַבְּיִּה בּישְׁה בּישְׁה בּ אַבְּיִה הַישְׁה בּישְׁה צוֹן צוֹן בּישְׁה בּישׁה בּישְׁה בּישְ
- b. When () before a guttural is followed by another consonant with () or (,) ইবুন্ন, মইবুন্ন but মইবুন্ন, মইবুন্ন but মুম্নুন, ক্ষুন্ন once before the liquid ১, e.g. ন্ট্ৰুছ্ Ex. 33:3 for ন্ট্ৰুছ, and once before : e.g. ন্ট্ৰুছ for ন্ট্ৰুছ.
- c. In הַאָּקְבָּאָ 1 Sam. 28:15 and the combination בּיִלְּכֵּד מָּבּי a similar change takes place after a guttural to prevent the repetition of the vowel a, so in בְּיֵבֶּי Ps. 20:4, and בְּיָבָּי מָּגָּי after the liquid:

- 2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.
- a. The assimilation to (") takes place regularly in what are called Segholate forms. in which an auxiliary Seghol has by §61.2 been introduced between two vowelless letters, ቫኒቲ for ቫኒቲ, ኳኒቲ for ፔኒኒ, ኮኒኒ for ፔኒኒ, ኮኒኒ only before ነ, which can combine with a and not with e, a is retained and lengthened to (") by §59, ፲፮, ቫኒኒኒ. Rarely in other cases ፔኒኒኒ for ፔኒኒኒ where the change is facilitated by the preceding ን.

b. The assimilation to (,) occurs in a few cases after a guttural with 7

prefixed, e. g. בּבֶּהְ for בַּבֶּה, ההָה for החַה, עְקַצָּהְ for הַבֶּּה,

- c. The assimilation to (_) occurs in the Kal future of Pe Yodh verbs where the alternate forms are בַּשֵׁי and יִרָּבֹץ.
- § 64. The following vowel changes are due to the accent, viz.:
- 1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, §18, e.g. הָשְׁמֶר, הָשֶׁמֶר, הָשֶׁמֶר, רָשֵׁב, רָשֶׁב, רַשְּׁבָב.
- a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to §43.
- 2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels ā, e. g. לַבְּבֹי, בְּבַבֹּין, occasionally ē, e. g. בַּבְּבִין, שֵׁבְּבִּין, rarely ō, e. g. בַּבְּבִין, שֵׁבְּבִּין, Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מַבְּבִּיִם from מִבְּבָּבִים, מִבְּבִּיִּם, מִבְּבִּיִם, מִבְּבִּים,
- \$ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, \$36.2.a. These are (1) lengthening short vowels, viz., (_) and not infrequently (_) which has arisen from (_) to (_), e. g. אָבֶר, אָבֶר, ; בְּהַבְּהָ, and bringing back Kamets

וווו אוווי אוווי אוווי אוווי אוווי אווי אילי. (בּיְלִית (בּיִלְית עבְּרוֹי , עַבְּרוֹי , עַבְרוֹי , עַבְּרוֹי , עַבְּיִי , עַבְּיִי עְבְּיִי , עַבְּיִי , עַבְּיִי עְבְּיִי , עַבְיִיי , עַבְּיִי עְבְּיִי , עַבְּיִי , עַבְּיִי עִבְּיִי , עַבְּיִ

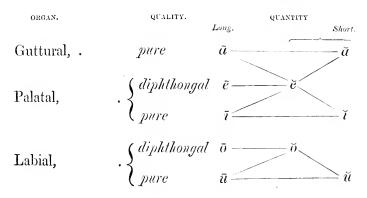
§66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

- a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (קַבָּיב Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, c. g. צָבֶיבַ, צֶבֶיבַ, צְבֶּיבָ, צְבֶיבַ, צֶבֶיבַ, צֶבֶיבַ, צֶבֶיבַ, צֶבֶיבַ, צֶבֶיבַ, צְבֶּיבָ, צֶבֶיבַ, צֶבֶּיבָ, צֶבֶיבַ, צֶבֶבָּיבָ, צֶבֶיבַ, צֶבֶבָּי, צֶבֶבָּיב, צֶבֶבָּיבָ, צֶבֶבֶּיב, צֶבֶבָּי, צֶבֶבָּי, צֶבֶבָּיב, צִבְּיבָּי, צְבֶבָּיב, צִבְּיבַ, צִבְּיבָּי, צְבֶבֶּי, צְבֶבֶּיב, צִבְּיבָּי, צַבְיבָּי, צְבֶבֶּיב, צִבְּיבָּי, צְבֶבֶּי, צְבֶבֶּי, צְבֶבֶּי, צַבְּיבָּי, צְבֶבֶּי, צְבֶבֶּי, צְבֶבֶּי, צְבֶבֶּי, צִבְּיבָּי, צִבְּיִב, צִבְּיבָּי, צְבָּיבָּי, צְבָּבֶּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבָּי, צְבְּיבָּי, צִבְּיבְּי, צִבְּיבָּי, צִבְּיבָּי, צִבְּיבְּי, צִבְיבָּי, צִבְּיבְּי, צִבְּיּ, צְבְיבָּי, צִבְּיּי, צִבְּיּי, צִבְּי, צְבְיבָּי, צִבְּיּ, צִבְּיּי, צִבְּיּי, צִבְּיּי, צִבְּיּי, צְבְיּבְיּי, צִבְּיּי, צִבְּיּי, צִבְּיּי, צִבְּיּי, צִבְּיּי, צְבִּיּי, צִבְּיּי, צִבְּיּי, צִבְיּי, צִבְיּי, צְבְיּבְיּי, צְבְיּ
- b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, \$61.4, e. g. בְּבָּבֶּבְ, בְּבֶּבֶבְ, בְּבֶּבֶב, בְּבָבֶב, בְּבָבְבָּב, בַּבָּבָב, בַבָּבָב, בַּבָּבָב, בַּבָּבָב, בַּבָּבָב, בַּבָּבָב, בַּבָּבָב, בַּבָּב, בַּבָּב, בַּבָּב, בַּבָּב, בַּבָּב, בַּבָּב, בַּבָּבָב, בַּבְּבָּב, בַּבָּב, בַּבְּבָּב, בַּבָּב, בַּבְּבָּב, בַבְּבָּב, בַּבְּבָּב, בַּבְּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְבָב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָב, בַּבְּבָב, בַּבְּבָב, בַּבְבָּב, בַּבְבָּב, בַבְּבָב, בַּבְבָּב, בַּבְבָב, בַּבְבָב, בַּבְבָּבְבָּב, בַּבְּבָב, בַּבְבָּב, בַּבְּבָב, בַּבְבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְּבָּב, בַּבְבָּב, בַּבָּב, בַּבְבָּבָּב, בַּבְבָּב, בַּבְּבָּב, בַּבְבָּב, בַּבְּבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָּב, בַּבְבָב, בַּבְבָּב, בַבְּבָב, בַבְּבָּב, בַבְּבָב, בַבְּבָּב, בַבְּבָב,
- 2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.
- (1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made e.g. קּבְּרִים , קּבְרִים for דַּבְּרֵיבֶם by § 61. 1.

- קּשֵּׁלְּחֵי from קּשֵּׁלְּחֵי. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:
- (a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מַּלְבֵּׁר from מֵלְבֹּׁר from מֵלְבֹּר from מֵלְבֹּר .
- (b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. אַבָּיְהָ and אַבְּיִהָּ from בְּבָיִהְ. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, §18. 2, e. g. אַבְּבָּיִה 1 Kin. 19:15 from בְּבָּיִה, הִיְבָּיִה Ezek. 8:2 from בּיִבְּיִה.
- (c) If it be a long vowel, it may be rejected, as יְּקְטְלֹּיּ from שָׁמִיר, יִקְטִׁלִּי from שָׁמִיר, or retained either unaltered, as הַקְּימֹוּה from הַקְימִים, or with a change of quality from pure to diphthongal or the reverse, מְתֹּיִם from בְּקֹים, הָקִים from הַקְלִים, הָקִים from הַקְלִים, בְּקֹים

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.



PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

- § 67. Etymology treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.
- § 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs. and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably triliteral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. לְּבֶּל, קָּבֶּל . This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadriliterals and quinqueliterals which occur are mostly formed from pre-existing triliterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. ២០១៦ to lay waste comp. ២៦១ to burn comp. ១៦១ a branch comp. ១៦១ to burn comp. ១៦១ a branch comp. ១៦១ thoughts comp. ២៦១១ a sceptre comp. ២៦១ tranquit comp. ១៦១១ to spread comp. ២០១ to be fresh composed of ១៦១ and ២៦១ ក្រុង a certain one = ១១១១ to be fresh composed of ១៦១ and ២៦១ (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the triliteral roots appear to be based upon pre-existing biliterals. Thus, the cognates $\neg \frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, have in common the two letters $\frac{1}{12}$ with the associated idea of cutting. §50.3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e.g. $\frac{1}{12}$ father, $\frac{1}{12}$ brother. $\frac{1}{12}$ mother, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the triliterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

- § 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. לְּבֶּי , לְּבֶּי , לְבָּי , לְבָּי , לְבָּי , לְבָּי , דְּבָּי , דְבָּי , דְּבָּי , דְּבָי , דְּבָּי , דְּבָּי , דְּבָּי , דְּבָּי , דְּבָּי , דְבָּי , דְּבָּי , דְבָּי , דְבָי , דְבָּי , דְבָי , דְבָּי , דְבָי , דְבָּי , דְבָּי , דְבָּי , דְבָי , דְבָּי , דְבָי , דְבָי , דְבָּי , דְבְיּי ,
- a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. voco, vocabam, vocatio, vocabulum, vocito, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. ad-voco, in-voco, etc., is almost unknown in Hebrew except in the formation of proper names.
- b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flection, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.
- c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronounial origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (בּילֵּים actions), nouns (מַבְּלֵּים names), and particles (בּילֵים words).

Pronouns.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.				PLURAL.			
1.	I	, אָבֹלֵר	אָלָּר	We	, אֲבַּׁתְבר	, לַ קְזנרּ	55 X
2. {	Thou m . Thou f .	۲. پېټ پېټ	لاَئِدِد	Ye m . Ye f .	١٣٠٤) ١٣٥٥)	ušįpī z	
3. {	He She	היא היא		They 1 They 1	מו. בם,	កន្តក្ន កន្តក្	

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular عند (in pause عند with the accent on the penult except Job 33:9), and عند (in pause عند) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz.. 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is عند المنافعة والمنافعة والمنافعة

- 42:11, Ex. 16:7. 8, Num. 32:32, 2 Sam. 17:12, Lam. 3:42; *** though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42:6 K'thibh, where the K'ri substitutes the usual form.
- (2) The second person mase, sing. 可執 (in pause occasionally 可執 Ps. 2:7, 25:27, 40:18, 70:6, but mostly 可執) is in five instances written 執 without the final He, which is however restored in the K'ri, viz., 1 Sam. 24:19, Ps. 6:4, Job 1:10, Eccles. 7:22, Neh. 9:6, and in three instances without the final vowel Num. 11:15, Deut. 5:24, Ezek. 28:14. The feminine 內 is occasionally written 內 Judg. 17:2, 1 Kin. 14:2, 2 Kin. 4:16. 23, 8:1, Jer. 4:30, Ezek. 36:13; the K'ri invariably retrenches the superfluous ¬, though it is probable that the original pronunciation proper to this orthography was 內 The feminine plural 內 occurs only Ezek. 34:31, where a few manuscripts read 內 內 () the alternate form 可以以 occurs Gen. 31:6, Ezek. 13:11, 34:17; in Ezek. 13:20 most editions have
- (3) The third person fem. sing. $\bar{\pi}$ occurs but eleven times in the books of Moses. viz.. Gen. 14:2, 20:5, 38:25. Lev. 2:15 (in some editions), 11:39, 13:10.21, 16:31.21:9. Num. 5:13, 14. In its stead is found $\bar{\pi}$ a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that $\bar{\pi}$ $h\bar{u}$ was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read $\bar{\pi}$ $h\bar{u}$ according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel. § 17. According to Kimchi $\bar{\pi}$ Ruth 1:13 and $\bar{\pi}$ 2 Sam. 4:6, Jer. 50:5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "these things," and in the last two it is an adverb of place, meaning here.
- b. (1) The pronoun $\frac{1}{2}$ unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. $\frac{1}{2}\gamma\phi$, Lat. ego, Goth. ik, with the nasal of its other parts Gr. $\mu\dot{\epsilon}$, $r\ddot{\omega}$, Lat. me, nos, Goth. mik. The same combination is found in the Coptic and the Phonician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person $\frac{1}{12}\gamma\dot{\epsilon}$ is based upon the lingual r as the Doric $r\dot{\epsilon}$, Lat. tu, Ger. du, Eug. thou; and the third person $\frac{1}{12}\gamma\dot{\epsilon}$ upon the guttural r as the Zend $h\bar{\sigma}$, Gr. $\dot{\delta}$, Lat. hic, Eng. he.

preserved in the Arabic, and have left their traces in the inflections of verbs, e.g. 72527, 72527. The vowel \bar{u} , however, which in the plurals of masculine nouns has been converted into $\bar{\imath}$, has in the pronouns undergone a still further modification into the diphthongal \bar{e} $\bar{z}\bar{q}$ or \bar{e} $\bar{z}\bar{q}$. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented $\bar{n}_{\bar{z}}$ is often added by §61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called চন্ট্ৰ cognomina; the first person is ন্দ্ৰন্ the speaker, the second মন্ত্ৰ present, the third নিচ্ছ hidden or absent.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.			PLURAL.
1. <i>Com</i> .	٦.	בָר		כה
$2. \left\{ egin{array}{l} \textit{Masc.} \\ \textit{Fem.} \end{array} \right.$		न न		כם כן
$3. \left\{ egin{array}{l} \textit{Masc.} \\ \textit{Fem.} \end{array} \right.$	Ħ	μ in	D 7	בת במ

In the first person singular is attached to nouns, and to verbs. In the second person the palatal is substituted for the lingual in of the separate pronoun. For a similar change in the first person see §85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§101,220. The third plural forms in the suffixes with plural nouns; in, it with verbs and singular nouns.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

Masc. Fem. Common.

Singular, Ti This Plural, Si These.

The poetic form \Im is sometimes a demonstrative, Ps. 12:8, Hab. 1:11, but more frequently a relative (like the English that), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final \Im and with a different vowel letter \Im or \Im . The plural, coming from a different root, is sufficiently distinguished without the usual termination; \Im occurs eight times in the books of Moses and once in 1 Chron. 20:8; in all other places the consonantal termination is softened by an appended \Im .

2. The singular of this pronoun is in a few instances compounded with beither without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article prefixed)—

a. The first form occurs twice in Genesis (24:65, 37:19), the third six times in the post-Mosaic books as a masculine (Judg. 6:20, 1 Sam. 14:1, 17:26, 2 Kin. 23:17, Dan. 8:16, Zech. 2:8), and once as a feminine (2 Kin. 4:25), the second once in Ezekiel (36:35).

3. The personal pronoun of the third person son is used for the remote demonstrative that.

RELATIVE PRONOUN.

\$74. The relative who, which is אֶשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שֶׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix \vec{v} takes the yowel () followed by Daghesh-forte, Judg. 5:7, Cant. 1:7, Job 19:29; once it has (,) before S Judg. 6:17, and twice (.) Eccl. 2:22 (in some copies), 3:18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. The who he sent him, i. e. whom he sent, יבור זיבי which its seed, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb = there, e.g. . בּשֶׂר — מִשֶׁב where, הַבְּשֶׁר — זְשֶׁב whither, בַשֶּׁר — זְשֶׁב whence.

a. The prefix $\begin{align*}{c}$ occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5:7, 6:17, 7:12, 8:26, 2 Kin. 6:11, 1 Chron. 5:20, Job 19:29, Ps. 122–124, 129, 133–137, 144, Lam. 2:15, 16. The word $\begin{c} \begin{c} \begi$

b. সমুষ্ক or মু is also used for the conjunction that. Comp. Lat. quod.

Interrogative and Indefinite Pronouns.

§ 75. 1. The pronouns is who? or whoever relating to persons, and in what? or whatever relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of The is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed The and the following letter is doubled, e.g. The Ex. 3:13. Before the stronger gut-

turals ה and ה it also commonly receives (_), e. g. מַהְּהָרָאּ Ps. 39:5, הַמְּאָרָה הַצָּלָה Gen. 31:36. Before the weaker gutturals א, ה and ה, it commonly takes (_), e. g. מְהַבְּּלָּהְ Zech. 1:9, מְהַבְּּלֶּהְ 2 Kin. 8:13, מְהִירָּה לָוֹם Judg. 9:48. Before ה, ה, and with Kamets, and occasionally before other letters it takes (_;), § 63. 1. a, e. g. מְהִיהָּיָה לִיוֹה לִיוֹ בּנִי Ex. 32:1, מְהַהְיִּהְיִּה לִיוֹ בּנִי בּנְיִי וֹשׁ 1 Sam. 4:14, מְהַהְיִּהְיִּה לִיוֹ 2 Kin. 1:7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִהְּלָבְּה Ex. 4:2, מַלְּבָּח Isa. 3:15, מַהְּלָבְּה Ezek. 8:6 K'thibh.

- 2. Another interrogative is formed by prefixing the particle אַ to the pronoun זֹפֶּל, thus אַ which? or what? 1 Kin. 13:12, Eccles. 11:6, אַ לְּאָׁלִּאָ for what? why? Jer. 5:7.
- 3. The words שֵּלְיֵּר שֵּלְבֵּׁר which are always used in combination, or contracted into one שֵּלְבֵּי , are in usage equivalent to an indefinite or indeterminate pronoun, Eng. a certain one, Lat. quidam, Gr. ὁ δεῖνα; they are, however, derived not from pronominal but verbal roots.

Verbs.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (print buildings). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	<u> </u>	Kal	Simple active.
2.	נִפְעֵׁל	Niphal	" passive.
3.	פּעל	Piēl .	Intensive active.
4.	פַּלַל	Pual	" passive.
5.	הפליל	$\operatorname{Hiph}ar{\operatorname{al}}$	Cansative active.
6.	הַפְּלֵל	Hophal	" passive.
7.	הִתְפַּעֵּל	Hithpaēl	Reflexive.

- a. The term conjugations was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term species proposed by Schultens, though less commonly adopted, is more descriptive.
- 2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (בְּבֶּלִיב), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from בְּבֵּל to do, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.
- 3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (52), or Pe Yodh (22) verb, Pe as the initial of \$\frac{1}{2}\tilde{\text{p}}\$ becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (22); one whose third radical is He, a Lamedh He (25); one whose second and third radicals are alike an Ayin Doubled (22), etc.
- § 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.
- 1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, 223 to steal, Ni. to be stolen; 223 to write, Ni. to be written.
- 2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, שָּבִּיל to hide, Ni. to hide one's self; שָׁבִיל to keep, Ni. to keep one's self, φυλάττεσθαι; אוֹ Ni. to repent, lit. to grieve one's self, μεταμέλεσθαι; or expresses reciprocal action, אוֹ to counsel, Ni. to take counsel together; אוֹ Ni. to fight, μάχεσθαι, lit. to devour one another. In some verbs it has both a passive and a reflexive sense, אַבָּי Ni. to be sold and to sell one's self; אוֹ אוֹ אוֹ אוֹ to be seen and to let one's self be seen, to appear.

- 3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, Fig. K. and Ni. to approach, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, Fig. to be full, Ni. to be filled, Fig. to be, Ni. to become.
- § 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָלֵים to be few, Pi. to be very few; אָלִים to follow, Pi. to follow ardently, to pursue; to fear, Pi. to fear constantly, to be timid; אָלִים to ask, Pi. to ask repeatedly and earnestly, to bey; אַלְים to create, as God, Pi. to form with pains and labour, as man; אַלָּים to write, Pi. to write much with the implication that it is to little purpose, to scribble; אַלְים to bury, Pi. to bury great numbers.
- 2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, it becomes virtually equivalent to a causative, i.e. cause to perish, to destroy; to learn, Pi. to teach, i.e. cause to learn. Both these senses are occasionally found united in the same verb, i.e. pi. to be very near and to bring near; with Pi. to be very corrupt and to corrupt or destroy.

- 3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.
- \$79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two:

 77. to descend, Hi. to cause to descend, bring down;
 72 to come, Hi. to bring;
 73 to see, Hi. to show.
- 2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, The Hi. to be attentive, prop. to make (one's ear) attend; Prop. Hi. to be sweet, prop. to cause sweetness; Thi. to be wise, prop. to act wisely, exhibit wisdom; The Hi. to be brave, prop. to act bravely; It. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, The Hi. to cause to bud and to put forth buds; The Hi. to prolong and to be long; The Hi. to enrich and to grow rich; The Hi. to make fat and to become fat (comp. Eng. fatten).
 - 3. Hophal is the passive of Hiphil.
- a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, The K. to extend or to bend, trans. and intrans. Hi. id. trans. In Job 23:11, Ps. 125:5. Isa. 30:11, where the Hiphil of this verb appears to be used intransitively in the sense of turning aside, there is an ellipsis of its proper object, to bend (the steps).
- § 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, Pie Pi. to deliver, Hith. to escape, deliver one's self; Pie Pi. to justify, Hith. to justify one's self;

- refin Pi. to seek, Hith. to disguise one's self, prop. to let one's self be sought for; Fin Pi. to make sick, Hith. to make one's self sick whether in reality or in the esteem of others, i. e. to feign sickness; Fin Hith. to show one's self wise whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, Fin Pi. to open, Hith. to open for one's self; Fin Hith. to inherit (for one's self); Fin Pi. to make gracious, Hith. to implore favour, prop. to make to be gracious to one's self. (3) Or that the action is mutual between two or more parties, Fin to see, Hith. to look upon one another.
- 2. This species is sometimes a mere passive like the Niphal אַבָּי to forget, Hith. to be forgotten; אָבָּי Pi. to atone, Hith. to be atoned; אָבָי Pi. to prepare, Hith. to be prepared. In a few instances the reflexive and the passive senses are found in the same verb, אָבֶר Hith. to sell one's self and to be sold.
- a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, Pi. and Hi. to sanctify, or differ only in the frequency of their employment, רוֹשׁ Pi. and Hi. (rare) to send, דֹמֶשׁ Pi. (rare) and Hi. to cause to hear. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, המָש Pi. (intens.) to grow luxuriantly, Hi. (caus.) to make to grow, 120 Pi. (caus.) to make foolish. Hi. (intrans.) to act foolishly; or by developing them from different significations of the root, but Pi. to cook (food), Hi. to ripen (fruit); קָּלָהְ Pi. to bless (prop. to kneel in worship), Hi. to cause to kneel (as a physical act), בְּצֶבֶּי Pi. to break the bones (בָּצֶבֶּי), Hi. to render strong; or by restricting them to special applications, Top Pi. to burn incense (to idols), Hi. to burn incense (to God); Fin Hi. to change, Pi. to change (the clothes); שַׁשֶּׁשְּ Hi. to strip, Pi. to strip (the slain in battle).
- (2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, 万章♥ Ni. and Hith. to be poured out; 万章♥ Ni. and Hith. to talk with one another; 万章♥ Ni. to be blessed, Hith. to bless one's self; ゼラザ Ni. to be ploughed, Hith. to keep (one's self) quiet; ブザル Ni. to be bound, Hith. to conspire.
 - (3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus \$\frac{1}{2} \otimes to be able has a Kal preterite and infinitive; but its future is Hophal (strictly, to be made able, but in usage the equivalent of Kal); \$\frac{1}{2} \otimes to be pale, \$\frac{1}{2} \otimes to draw near, \$\frac{1}{2} \otimes to be poured out, have their futures in the Kal but their preterites in the Niphal; \$\frac{1}{2} \otimes to add has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in \$\frac{1}{2} \otimes to separate and \$\frac{1}{2} \otimes to destroy, the Kal has yielded to the Hiphil (strictly, to cause separation, destruction), but the Niphal is retained as its passive; \$\frac{1}{2} \otimes to bathe and \$\otimes \otimes to sprinkle, have in the active the Kal form and in the passive the Pual.

- (4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: The to cleare asunder. The to mover, The to be sick. The know, The to bring forth, The to visit, and but 7 in the entire number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

Perfect Verbs.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

- § S2. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: 対策, 対策, 対策,
- a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called $middle\ \bar{e}$ and $middle\ \bar{e}$, is quite inconsiderable. They are mostly of an intransitive signification.
 - (1) The following have Tsere, viz.:

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רֹבֶי (Isa. 21:20 בַּבֶּר) to be מְבֵּי to die.
it to be old.
                                                    לבֹב to fade.
וְבַּׁהָ to delight.
                     ายู่อุ to be right.
                                                    N' to thirst.
zk⊓ to hew.
າກຸ່ວ to be clean.
                     מַלֵּל and שֹבְּל to put on. בְּלֵּל (Isa. 33:9 לָבָל to
                     נבות trans. or intrans. (Esth.
ສຽ່ນ to be unclean.
                                                           wither.
                             7:5 אָלֶיץ trans.) to אַנָּיָט to hate.
שבי to be dry.
to fear.
                             fill or be full.
                                            10 be brought low.
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(2) The following have Tsere in pause, § 65, 3, a, or as a pretonic vowel, § 64, 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

to love.	ริวัล to be or become	चेन् to cease.
to be guilty.	great.	זיבין to be leavened.
pyą to swell.	to cleave to.	to be profuned.
לבָּאָ to prevail.	juit to grow fat.	הְבֶׁהְ to lack.

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רשֵּׁהֶ to blush (distin- בּבְּיִי to be strong. בּבְּיִי to be sated.

guished from בּבְּיִי הַבְּיִי to come upon, to הַבְּיִי to rejoice.

to dig). prosper. הְבָּיִי to forget.

בּבְיִי to be weary. שֹלֵיף to be holy. קבִיי to dwell.

בּבְיִי to possess. בּבְיִר to come near. בּבִיי to be desolate.

בּבִיי to be pleasant. בַבִיי to be hungry. צִישִׁ to hear.
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Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

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רוֹצִי to shine. בוֹל (Ps. 18: 15 בת ) to be able. בוֹל (Ps. 18: 15 בת ) to be ashamed. בוֹל to be ashamed. בוֹל to be good. בוֹל to be good. בוֹל to be good. בוֹל to dread. בוֹל to be small. to be bereared.
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- 2. The Niphal is formed by prefixing ; to the letters of the root; thus, יְּקְטֵּל , which by § 61. 1. becomes : יָקְטֵל
- 3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, שָׁלַּ, שִׁלָּ,.
- 4. The Hiphil and Hophal are formed by prefixing איז with the proper vowels; thus, הַקְּטִיל, הַקְּטִיל,
- 5. The Hithpael is formed by prefixing אָהָ to the construct infinitive of the Piel; thus, אַבְּקְשִׁה. If the first radical be one of the sibilants ש, ש or שׁ, the ה of the prefixed syllable will be transposed with it, אַבְּהַבְּה, אָבְהַשְּׁה, ווֹ If the first radical be ב, the ה will be transposed, and in addition changed to ש, e.g. אַבְּהַבְּה, ווֹ the first radical be one of the linguals א, ש or ה, the ה will be assimilated or united to it by Daghesh-forte, אָבָּהַה, אַבָּהָה, בּבָּהָה, בּבָהָה, בּבָּהָה, בּבָּהָה, בּבָּהָה, בּבָהָה, בּבְּהָה, בּבְּהָה, בּבְּהָה, בּבְּהָה בּבְּה בּבְּהָה בּבְּה בּבּה בּבְּה בּבּּה בּבּבּה בּבּבּה בּבְּה בּבְּה בּבְּה בּבּבּה בּבְּה בְּבָּה בָּבְּה בּבְּה בְּבְּה בְּבְּה בְּבְּה בְּבְּה בְּבְּה בְּבָּה בְּבְּה בְּבְּה
- a. In one instance מַּבְּיבֶּׁבְּיִחְ Jer. 49:3 ה remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 בַּבְּיבִּי, elsewhere בַּבְּיבִּי, ה is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root בּבְּבָּבְּיִ Isa. 1:16. In one instance בּבְּבְּבְּיִדְ Judg. 19:23 ה remains without assimilation before ה. The ה may either be assimilated or not to the initial ב of two verbs בּבָּי, צַּבְּיִ, and the initial ב of two נְבָּבָּב, אוֹנָי, thich occurs but twice in the Hithpael, to the ב of נְצָבִי, which only occurs once, and in one instance to ה, viz. בּבְּיִה Isa. 33:10 but בַּבְּבָּב. Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

Active	1. Kal	2. Piel	3. Hiphil
Passive		Pual	Hophal
Middle	Niphal	Hithpael	

- (1) The prefixed letters of the Niphal and Hithpael: and π (with π prosthetic, §53.1. a) are probably in their origin fragmentary pronouns signifying self; whether they are referable to $\pi \times \pi$ and $\pi \times \pi$ of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed $\pi \times \pi$ have not only quite lost their original character as reflexives, but have superseded all other passives.
- (2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter \overline{n} is merely for the sake of pronouncing the vowel, which seems likely from the corresponding x in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to x = 0 of the third person, and having a prepositional or intensive force.
- (3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels i and u offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; i or its cognate e marks the second syllable of the actives, u or its cognate e the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, $\frac{1}{2} \frac{1}{2} \frac{1}{2}$
- § 83. If to kill be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1.	Kal	קַנַל	to kill.
2.	Niphal	נקטלל	to be killed.
3.	Piel	קמַל	to kill many or to massacre.
4.	Pual	کرتهرد	to be massacred.
5.	Hiphil	הקטיל	to cause to kill.
6.	Hophal	بالأواد	to be caused to kill.
7.	Hithpael	<u>۽ ۾ ڏيار</u>	to kill one's self.

- a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is he has killed, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.
- b. The verb $\frac{1}{2}$ is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model $\frac{1}{2}$ $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, is objectionable on account of its weak letter $\frac{1}{2}$, and on account of the twofold sound of its initial radical $\frac{1}{2}$, which, with its Daghesh-lene, might prove perplexing to beginners.
- c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שֹלֵישׁ to uproot and שֹׁלֵישׁ to take root; Pi. בֹיָם to cause to stand, applied to covenants and oaths, to ratify, and trip, in a physical sense, to raise up; Hi. prin to cause to rest, to set down, and to leave, to let alone. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.
- (2) There are very few instances of what may be called compound species; thus, Niphal of Puul *** Isa. 59:3, Lam. 4:14, to be exceed-

ingly defiled, stronger than the simple Niphal יְּנְשְׁלֹּל; Niphal of Hithpael יְנִשְּׁרֹּהְ Ezek. 23:48, בְּצֵּׁלָ Deut. 21:8, : יְנִשְּׁרִהּ Prov. 27:15.

- §84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, §83. The remaining parts are formed in the following manner, viz.:
- 1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive the perfect Verb.) This rule gives to Niphal the infinitive that the form actually occurs, §91. b. If, however, the original Sh'va be suffered to remain after the prefixed to the original Sh'va be suffered to remain after the prefixed to the pronunciation, §53. 1. a, after which will be assimilated to the following letter, §54. 2, and a pretonic Kamets, §64. 2, added to the p in order to give full effect to the reduplication; thus the form written in the paradigm.
- 2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, §82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.
- 3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be π , it is rejected, § 53. 3, and its vowel given to the prefix.
- a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three $\pm \frac{1}{2}\eta$, $5\pm \frac{1}{2}$, $7\pm \frac{1}{2}$ take Hholem, and two $7\pm \frac{1}{2}\eta$ and $\pm \frac{1}{2}\psi$ take indifferently Hholem or Pattahh. Of verbs with middle σ in the preterite three $\pm \frac{1}{2}\eta$, $7\pm \frac{1}{2}\eta$ and $\pm \frac{1}{2}\psi$ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root. (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

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שׁבֶּי to come near. בְּבֶין to lie down.

בּבֵּין (intrans.) to fall בְּבָין to rage or tremble.

בּבֵין to be wet.
 to mourn.
* 55% to learn.
* The to be strong.
                     * † to be poured.
* to be angry.
*בְּבֹּיִל to become vain. בְּבֹּיִל (§86.b.) to ascend. * תְבַּיל to spread.
                    ງພຸ່ງ to smoke.
                                               *== to rot.
 pin to be strong.
בֹּבְתְ to be wise.
קשָׁתְ to be dark.
* វី- ១៦ to be foolish. វី- ១៦ to be lightly es- * בַּבְּשׁ to be complete.
                                               * ກຸ່ນ to grow fat.
                              teemed.
 to learn.
 pin to be sweet. *= to be attentive.
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(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

- b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e.g. 257, 757.
- 4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

§ 85

- 5. The Kal active participle takes the form אָלָיל and the passive אָלָיל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing אָ to the construct infinitive, rejecting א where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.
- § 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.
- a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (つきょ).

- (1) Singular. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.
- 3 fem. The original feminine termination is \mathbb{Z}_+ , which, appended to the masculine, would give $\mathbb{Z}_+^2\mathbb{Z}_+$, a form used before suffixes, §101.1. in Lamedh He verbs and occasionally elsewhere, §86.b. Commonly, however, in verbs as in nouns and adjectives, the final \mathbb{Z} is dropped, §55.2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, $\mathbb{Z}_+^2\mathbb{Z}_+^2$.

2 masc. The appended \$\bar{\pi}\$ is derived from \$\bar{\pi}_2\bar{\pi}\$.

2 fem. n from nx.

1 com. אָ changed from אָ סִלְּכְּׁר compare the similar relation of the suffixes אָ, בּשָׁ to the pronouns אָנָשׁ, בּשֶּׁשׁ יִּדְּטָּא. The Ethiopic retains the k unaltered, k atalku.

PLURAL. 3 com. The original plural termination §71. b. (2) is a nasal D or 7 preceded by the vowel 7. The full ending 77 is still found in a very few instances, §86. b, generally the 7 is dropped, §55. 2. a.

2 mase. th from the.

2 fem. jn from jns.

1 com. * from ***.

Future (נֶּתִּיד).

(2) Singular. 3rd pers. masc. The prefixed $\bar{\imath}$ is from whi; the vowel \bar{u} , which distinguishes the masculine pronoun, is changed to the corresponding semivowel $\bar{\imath}$, and this at the beginning of words becomes $\bar{\imath}$, §56.2.

3 fem. \$\overline{\gamma}\$, the sign of the feminine, is here prefixed.

2 mase, and fem. The prefixed দ্ is from দুদ্ধ, দুম্, from the latter of which is derived the appended ্ of the feminine.

1 com. The prefixed א is from אַנָּר.

PLURAL. 3 masc. and 2 masc. The same plural termination as in the preterite is appended to the corresponding singular forms.

3 fem. and 2 fem. The feminine plural is, as in the pronouns אַבְּיֹבֶּה, denoted by בָּ appended to the singular, the 2 fem. sing. termination בי being dropped as superfluous.

1 com. The prefixed is from 128.

Imperative (), etc.

- (3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed \bar{p} , the sign of the second person, and restoring the \bar{n} in those cases in which it has been suppressed.
- (4) The Infinitive (-ip fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.
- (5) The Participle (בְּרִילִילְ intermediate between the preterite and the future) shares the inflections of nouns and adjectives.
- 2. The inflections of the perfect verb in all the species are shown by the paradigm of species upon the next page.

				PA	RADIGM O
		KAL.	NIPHAL.	PIEL.	PUAL.
Pret.	3 m.	קבל	וּקטַל	קַפַּל	كاقرد
	3 f.	קַנוּלָה	בַּלְנִילָּה	קטְילָה.	קשלה
	2 m.	קַבַּלְתָּ	נקבֿלָתְ	र्यकृद्ंद	להּלָנֹי
	2 f.	להלני	נקטלת	קטלה	קפלה
	1 c.	קַבַּלְתִּי	נִקְבַילִתִּי	קַּמַלְתִּי	להלע.
Plur.	3 c.	קִנְילוּ	בְּקְבָּלֹרִּ	קטְלֹוּ	ظفري
	2 m.	קשלמם	נקטלמִם	קשַלהֶּם	להקשם
	2 f.	קללון	נקטלה!	קשַלְּהֶּן	ָלַםּ לְנֶ <i>יוּנ</i>
	1 c.	קמלנה	נקטלנוי	קבילנה	קפילנה
Infin. a	ıbsol.	קשול	הקלול	2005	קטל
с	onstr.	קטל	المراياد	كإفاذ	(לֶמַל)
Fur.	3 m.	: ק ט ל	יקביל.	יַקמַל	نظم
	3 f.	فتظوع	فطفو	<u>ਨੇਹਰ</u>	הַקשַל
	2 m.	فأفر	אַקבול	אַקשַל	הַקּלַטַּל
	2 f.	תקטלי	תקטלי	-Pabu	חַקר.
	1 c.	מקטל	אָקָטַל	מַקטלל	אַקשַל
Plur.	3 m.	יקטלוי	יקטלי	יַקטלר.	יקשלו
	3 <i>f</i> .	הַקְטֹּלְיָד	הקטליה	הבשלנה	תקטלנה
	2 m.	הזקטלה	הקשלו	תקשלוי	תקשלו
	2 f.	תקטלנה	٦٠٠	TIPE E	מַקבָּיה
	1 c.	נקבל	בקביל	רַקַנוּל	לשקל
IMPER.	2 m.	קשל	הקמל	קמַל	***
	2 f.	קטלי	הקטלר	קַטְלָּר	
Plur.	2 m.	קטְבוּ	דוקטלו	קטלו	wanting
	2 f.	קללנדי	TELEPT	קַמַּלְנָה מַמַּלְנָה	

PART.

act.
pass.

מַקמַל

Perfect	VERBS.			
піршь.	нориац.	HITHPACI	KAL ($mid. \ \bar{e}$).	KAL (mid. ō).
בילק.ק	הָקְשַׂל	אַפֿבּאָה	ڄڃُڗ	שָׁבֿל
הַקְּבָּרֹלָה	הַקְּה	הַתְּקַשְׁ	בָּבְרָה	הַלְּהָי
בילקלט	בילקלה	בינינוקלים	לְבַּדְתָּ	שָׁבֹּלְתָּ
נילקלע	הַלְבַילִתְּ	ההמפלה	קבֿדָתָּ	שָׁבֹּלְחַ
בַּילִם לְתַּ	בַּוּלְהַלְּנִי.	בילַקַפַלָּתִּ.	777	٣٩٥
הקטילו	הָקְיְלֹרָּ	ההקשטלה	17.7	بن ج الله
בילמלמם	הַקְטַלְהֶּם	ההקשבלהם	רַבַּיִּתֵב	(שֶּבֶלְהֶים)
בילהּלְהֵוֹ	בילהלמן	<u>הַרְבַּיבּירְיבִר</u>	יבין ווּיבוּ	(ייֶבְלְהֵיוּ)
הוקטלמי	הָקְבַּלְנוּ	הקקשלנה	קבונה	שָׁבֹלְנהּ
בילמק	בוּקטַל	(הַתְּקשׁל)	Tiżp	שָׁלֵוֹל
הַקְּטִיל	דַּקְלַל	्रेव्हर्ग	קבֿד	ځ ا نځ
<u>יקטיל</u>	ַרְק <u>ְשַׁ</u> ל	יִתְקַשָּׁל		רִשְׁלַּל
חַקִּיל ל	הַקְלַבַּל	אַל <u>יס</u> קל		كهاياة
<u>ה</u> ַלְּהָיל	הַקְלַבַל	שלשקל	12:5	? <u>₹</u> ₩
הַקְּילִי לִּי	תָּקְלָּי ִ	תַקַקְילִי	بنجنب	הִשְׁבְלִי
מַקְטִיל	אָקְלַבַּל	אַרַפַעַל	מָּבָבַר	אָשְׁבַּל
רַקְּטִּׁ־לֹּרִ	רָק ִי	יִתְּקַשְׁלֹוּ	יִרְרָּי	רשִׁכְכוֹי
שַקנָה	הַקליָה הַקליָה	מִתְבַּילֵנְה	771277	تباح فريا
בַּלְלָהָ לָנִ	הַ קָּרּ	מעַקוּ	תַּבְבְּרֹר	הִשְׁבְלֹוּ
הַקְטַלְיָה	שַׁלְהַלְבָּה	טעל∃קּלְנָה	77.27.7	ظيرتا
בַקְּלָטִׁ־ל	נְקְלֵיל	נעפֿקּק	ירָבַּר	בְּשְׁבַּל
בּוּלְמָּל		הַקְפַל	725	
בַּלְּהָ לָּ		החַקטלי	פּרָר	
<u>ה</u> קטילו	wanting	ההְקַשְּׁלֵר	פַבְּדֹר	
הַקְמֵלְנָה		הקפטלנה	קבורה	
בַּיקְנִיל		ביתקטל י		
	בָּלְּטָל			

- a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.
- (1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. בּבָּבֶּי, for בְּבָּבֶי, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. בַּבַבְּי, for בַּבֵּבְי, Where s of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. a (5), e. g. בַּבַבְּאָ, בַּבַבָּאָ.
- (2) Terminations consisting of a vowel, viz.. ㅁ, and ᄀ. of the feminine singular and Ⴈ of the plural occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long ᄀ. is retained in the preterite and future, and takes the place of (_) in the imperative, e. g. 가를보고, 가를보고 but 자를 보고다. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, 가를보고, 차를보고 for 가득되고, 하는데 from 물론과, § 61. 1.
- (4) Terminations consisting of a mixed syllable Eq. in occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33.3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82.1, Equap from \$20.

REMARKS ON THE PERFECT VERBS.

KAL.

\$86. a. Preterie. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, אַרְבָּילְּיִר, אַרְבֶּילְיִי, אַרְבֶּילִי, אַרְבָּילִי, אַרְבָּילִי, אַרְבָּילִי, אַרְבָּילִי, אַרְבָּילִי, אַרְבְּילִי, אַרְבָּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבָּילִי, אַרְבְּילִי, אַרְבִּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבִּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבִּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבְּילִי, אַרְבִּי, אַרְבְּילִי, אַרְבִּילִי, אַרְבִּילִי, אַרְבִּילִי, אַרְבִּילִי, אַרְבִּילְי, אַרְבִּילִי, אַרְבִּיי, אַרְבִּיי, אַרְבִּילִי, אַרְבִּיי, אַרְבְּילִי, אַרְבִּיי, אַרְבְּיי, אַרְבִּיי, אַרְבְּיי, אַרְבְּיי, אַרְבִּיי, אַרְבְּיי, אַרְבִּיי, אַרְבִּיי, אַרְבְּיי, אַרְבְּיי, אַרְבְּיי, אַרְבְּיי, אַרְבּיי, אַרְבּיי, אַרְיי, אַרְבּיי, אַרְבּיי, אַרְבּיי, אַרְבּיי, אַרְיי, אַרְבּיי, אַרְיי, אַרְבּיי, אַרְבּיי, אַרְבּיי, אַרְיי, אַרְיי, אַרְיי, אַרְיי, אַרְבִייּי, אַרְבִּיי, אַרְבִּיי, אַרְייִי, אָרְיי, אַרְיי, אַרְייִי, אָרְייִיי, אָרְייִיי, אָּרְייִי, אָרְייִי, אָרְייִּי, אָרְייִי, אָרְייִיי, אָרְייִיי, אָרְייִיי, אָרְייִיי, אָרְייִיי, אָרְייִיי, אָרְייִיי, אָרְייי, אָרְייִיי, אָרְייי, אָרְייִי, אָּיִיי, אָרְייִיי, אָרְייי, אָּרְייִיי, אָּרְייִיי, אָרְייִיי, אָּייי, אָּייי, אָּייי, אָּיי, אָרְייי, אָרְיייי, אָּייי, אָּייי, אָרְיייי, אָּייי, אָּייי, אָּייי, אָּייי, אָּייי, אָּיייי, אָּייי, אָּייי, אָּייי, אָרְיייי, אָּייי, אָּיייי, אָרְיייי, אָּיייי

b. Sing. 3 fem. The old form with \square is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, \square Deut. 32:36 (with the accent on the penult because of a following monosyllable, §35.1.), and \square Ezek. 46:17 from \square . The vowel letter \square is once written in place of \square , \square Ezek. 31:5 K'thibh, §11.1. a.

2 masc. The vowel letter ਰ is sometimes appended as in the pronoun ਰਕੁਣ from which the termination is taken. ਰਕੁਰੂ Add. 2:11. ਰਕੁਰੂ ਹੈ Jer. 17:4; so in other species besides Kal, ਰਕੁਰੂ ਹੈ Gen. 31:30, ਰਕੁਰੂ ਹੈ Job 38:12 K'thibh, ਰਕੁਰੂ Ps. 73:27. In the last example the not the root is united by Daghesh-forte with the not the personal affix; this union regularly occurs between roots ending with n and affixes beginning with the same letter ਰਕੁਰੂ Job 23:17. ਸ਼ਰੂ ਹੁਰੂ Ps. 89:45. ਰਕੁਰੂ Ist. 16:10, ਵਕੂਰੂ Ex. 5:5, ਰਕੂਰੂ Ezek. 28:8, ਰਕੂਰੂ Gen. 19:19, ਰਕੁਰੂ Jer. 49:37.

2 fem. The full termination אַהְּ of אַרְּאָ is frequently added in Jeremiah and Ezekiel and occasionally elsewhere. אָרְבָּׁן Ezek. 16:22, and repeatedly in the same chapter. אָרְבָּׁן Ruth 3:3: so in other species אָרְבָּּאָ Jer. 3:5, אַרְבָּאָרָ Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter ה is, contrary to the ordinary rule, § 11. 1. a, omitted in four instances in the K'thibh, though it is supplied by the K'ri, הַּבְּקָּת Ps. 140:13, Job 42:2, הַרְבָּק 1 Kin. 8:48, הַרִּשָּׁת Ezek. 16:59.

Phur. 3 com. The full ending \mathfrak{P} only occurs in \mathfrak{P} \mathfrak{P} \mathfrak{P} Deut. 8:3, 16 \mathfrak{P} \mathfrak{P} \mathfrak{P} Isa. 26:16, and \mathfrak{P} \mathfrak{P} Isa. 29:21 from \mathfrak{P} \mathfrak{P} , the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb \mathfrak{P} which nowhere else occurs. An otiant \mathfrak{R} , §16.1, is twice added to this person, as is regularly the ease in Arabic, \mathfrak{R} \mathfrak{P} \mathfrak{P} 139:20, \mathfrak{R} \mathfrak{P} \mathfrak{P} Isa. 28:12. The forms of similar appearance \mathfrak{R} \mathfrak{P} \mathfrak{P} 139:20, \mathfrak{R} \mathfrak{P} \mathfrak{P} Isa. 28:12. The forms of different character as the \mathfrak{R} is in these a radical, whose vowel has been shifted to the preceding letter, §57.2. (3). The occasional omission of the vowel letter \mathfrak{R} from the K'thibh, e.g. \mathfrak{R} \mathfrak{P} 18 am. 13:19, \mathfrak{P} \mathfrak{P} Esth. 9:27, \mathfrak{R} \mathfrak{P} Deut. 21:7, \mathfrak{R} \mathfrak{P} Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing \mathfrak{P} \mathfrak{P} etc. \mathfrak{R} \mathfrak{P} \mathfrak{P} etc.; the K'ri has substituted \mathfrak{R} \mathfrak{P} $\mathfrak{P$

2 mase, and fem. There is no example of a verb middle $\bar{\sigma}$ in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In $\bar{\sigma}_{ij}^{\pm}\bar{\tau}_{ij}^{\pm}\bar{\tau}_{ij}$ Am. 4:3, $\bar{\sigma}_{ij}$ is added to the 2 fem. as to the corresponding pronoun.

§87. Infinitive. The Hholem of the construct is usually written without 7, 727 Isa, 33:1, though not invariably, 727 and 727 and 227, and before Makkeph is shortened to Kamets Hhatuph. [61, 1, 727] Ezek. 21:26, 28, 34. The Hholem of the absolute infinitive is usually though

not invariably written with 기, e. g. 기호교 Isa. 48:8 but 그럴빛 Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in 그늘빛 1 Kin. 1:21 et passim and 늘빛 Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. 가능그를 Deut. 11:22, 30:20, Josh. 22:5, 가능길, 가능길, 가능길 Jer. 31:12. 가능길 Ezek. 16:5, 자동길 Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

\$88. Future. 3 masc. The Hholem is commonly written without Vav, though often with it בְּבֶּיבְי, בַּהְּבֵּי, and בּהְבִּיבְּי, and before Makkeph is shortened to Kamets Hhatuph. \$64. 1, בְּבָּיבִי Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e.g. בְּבָּיבִּי Hos. 8:12; in אָבִילִּי Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, \$66.2 unless retained or restored by the pause accent, \$65.2, בְּבָּבִיבְּי Prov. 8:15, בְּבָּבְי Jer. 10:12; twice however, instead of rejection Hholem is changed to Shurek בְּבַּבְּבָּר Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16

3 fem. The sign of the feminine is in two instances added both at the beginning and the end of the verb. viz.: אַרְאָלְהַאָּהְ Deut. 33:16, אָרְאָבָּאָּן Job 22:21, paragogic הּ, being appended to the former, \$97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in רַאַבָּהָ 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending אַרְאָבָּהָּיִר.

2 fem. ן is sometimes added to the long vowel with which this person ends הְּבְּבֶּץ Ruth 2:8, שְׁשֵׁהָ Ruth 3:4, הַּבְּבֶץ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הְּבָרָת Isa. 57:8.

1 com. ৮২৯ Ps. 139:8. though by some grammarians referred to ৮২৯, is probably for ৮২২৯ from ৮২২. the liquid ২ being excluded, and Daghesh-forte conservative inserted in the previous letter, §53. 3.

properly so rendered in the common English version shall be glad for them.

2 and 3 fem. The vowel letter স is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination সহ, particularly when there are other vowel letters in the word, সম্ভূচ্য Gen. 27:1, সেইচ্ Gen. 30:38, সুমুহ্ম Gen. 33:6, সুমুহ্ম Ezek. 3:20, সুমুদ্দ nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ן this is united by Daghesh-forte with the affix הַיָּ, יָּ25, הְּיֶבְשׁהָּק Ezek. 17:23. הְּבָּשְׁהָּקְ Ezek. 32:16. or without Daghesh, הְּנָשְׁהַ Ruth 1: 13, יִּהְיָבְּה Isa. 60: 4, הְּבָבָה Ps. 71:23 in most editions. So in the fem. plur. imperative, הְּנָאַה Gen. 4: 23.

\$99. Imperative. Sing. masc. The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without 1, e. g. নাট্ছ, yet not always, নুট্ছ and নুট্ছ; before Makkeph it is shortened to Kamets Hhatuph নুট্ছ Judg, 9:14. It may perhaps be similarly shortened without Makkeph in নুট্ছ Judg, 19:5, comp. ver. 8. §19. 2. a, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, §65. 3. b.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, §61. 1, בְּבֶּי Judg. 9:10, אַבָּי Ezek. 32:20 (but בְּבֵּי Ex. 12:21, for the Methegh see §45. 2). בְּבָּי Zeph. 3:14, אַרִיר Mic. 1:16. and (with a retained in the K'thibh) אַרָּבְי I Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, בִּבְּי Zech. 7:9, אַבְּבָּר Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va. §22. a. (I); such cases as בַּבְּיַבְ Isa. 47:2, בַּבָּי Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in שְּׁבֶּיבֶּן Gen. 4:23, 90; occasionally ה is not written though the vowel remains, הַצָּבֶּי Ruth. 1:9.

§ 90. Participles. Active. The Hholem of the first syllable is written indifferently with or without Vay, 752 and 7532, mostly without when additions are made to the word. In page Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with 2 omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without rexcept 2 25 2 Kin. 8:21; it is shortened to Seghol in הולם Isa. 41:7, upon the recession of the accent. אַבְּיהָ Ps. 16:5 and קְּבָיה Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb 727, which is found in Arabic though it occurs only in this place in Hebrew, and means thou wilt enlarge; the latter is the ordinary Hiphil future of לָּבֶּׁר, and the construction is elliptical, $I(am\ he\ who)\ will\ add$, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet this fading, this desolate, verbal adjectives of the same form with the preterites middle $ar{e}$ and $ar{o}$ being mostly used instead, אָלָהָ full, זְלֵה old, מַלָּה afraid.

Passire. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, খাইই and খাইই wearing. হুটাই and কাইই dwelling, হুটাই trusting; there are occasional instances of the same thing in transitive verbs, হুটাই remembering, মান্ত্ৰ helding. The last vowel is with few exceptions as হাইই Deut. 32:34, হাইই written with Vay.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 fem. sing. אָרְבֶּיְרָ Gen. 16:11. Judg. 13:5.7; and with the fuller ending אָרְבָּיִרְ Jer. 22:23, אַבָּיִרְ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person is בְּבֶּרָת Gen. 17:19, and with paragogic in the K'thibh בְּבֶּרֶת Ezek. 27:3.

2 mase. plar. בּלְיהָתִייִׁ Ezek. S: 16, the Hithpael participle of הֹתְשָׁ. There is, it is true, an abruptness and difficulty in the construction, they, ye were worshipping, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural בּיוֹתְבָּשִׁיִ which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots בּיִבְּשַׁ to worship, and בּיִבְּשׁ to corrupt, in order to suggest the idea of a corrupt or corrupting service.

3 plur. מְבַלְּלֶנְיִר: they are cursing me, Jer. 15:10. Kimchi explains this word as a compound of the roots לַבָּב to curse, and קַבָּה to treat as vile; Gesenius, as a confusing of two distinct readings, the participle , מָקַלְלָּוִיִר and the preterite מָקַלְלְוִיר; and Ewald changes the text to מָקַלְלֵּוָיִר, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be יָבְקַלְּבֶּיִים; the punctuators, however, have sought here, as not infrequently elsewhere, §48, to establish a more exact agreement between the participle and its subject אָלָם by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, יְבֶּלְּבָּיִי as if for : אָבָּלְבָּיִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

191. a. Preterite Sing. 3 masc. Some copies have בְּלְבֶּעָ Jer. 50: 23 with Seghol under the prefixed Nun for בּלְבָּע.

b. Infinitive. The following may be mentioned as examples of the shorter form of the absolute נָבְלֹם Gen. 31: 30, נַלָּחֹם Judg. 11: 25, נַגְלֹח Sam. 2:27, בַּקְרֹא 2 Sam. 1:6; of the longer form given in the paradigm בַּיִּבְּרֹא Jer. 32 : 4, which once appears with prosthetic ⋈ in place of ⋾ Ezek. 14 : 3 ברלים, § 53. 1. a. The construct infinitive usually has Tsere בּבְּלָּחָ Ezek. 16:36, but is in one instance קיניק Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הַפְּשָׁרָ 1 Kin. 20:39, הַבְּשָׁרָ Deut. 4:26. The prosthetic \(\pi \) is commonly retained after prefixed prepositions which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in ਤੋਂ ਸ਼੍ਰੇਸ਼ Prov. 24:17. comp. ਸ੍ਰੇਸ਼ਿਸ਼ਸ਼ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הַבֶּה, Job 34:22, בּהַבֶּה Judg. 9:38, בּבֶּיה Eccles. 7:26, rarely to Pattahh, בַּבָּה Job 18:4. In the Imperative זְּשֶׁלֶהָ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e.g. רַבַּרְבַּם Ezek. 21 : 29, יָבֶרָתֹוּן Ps. 37 : 9.

c. Future Sing. 1 com. The prefixed 8 occasionally has Hhirik, បន្ថែមុន Ezek. 20:36, 1 Sam. 12:7, ឃុំក្នុន Ezek. 14:3, កាំកុខនុ Ex. 14:4, 17.

Plur. fem. There rarely remains in the second syllable নুটুইলু Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, নুটুইলু Jer. 24:2, so with a pause accent, নুটুইলু Isa. 13:16 K'ri, Zech. 14:2 K'ri, নুটুলু Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. Imperative. Ewald regards ਇੰਤਰੂ: Isa. 43:9, Joel 4:11, ਹੋਈ Jer. 50:5, as imperatives without the usual π prosthetic; but this assumption is needless, for they can readily be explained as preferites.

§ 92

e. Participle. In 1 Sam. 15: פּ בְּיִבְיּלָ contemptible. is in form a Niphal participle from the noun מָבְּבָי contempt.

PIEL.

- \$ 92. a. The intensive species is usually formed by doubling the second radical; in בַּבְּבָּי Ezek. 28:23, and the passive form אַאָּ the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In אַבְּבְּבִּי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in Ps. 38:11, בַּבְּבְּיבִּי Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, \$82. 5. b (3), and in אַבְּבָּבִי Hos. 4:18. provided this is to be read as one word, \$43. b; if, according to the division in the Masoretic text, בַּבֵּ is a separate word, it is the imperative of בַּבְּלָ to give, though this is always elsewhere pointed בַּבְּלָ . In בַּבְּבָּר Ps. 45:3, the first syllable is repeated, the ŏ under the first letter indicating it to be a passive form.
- b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, pret. אַרְּבָּיֹבְי 1 Sam. 21:3, שֵׁלְשֵׁׁ 1sa. 40:24. אַרְבָּיֹבְ Ps. 77:18, אַרְבָּיִבְּ Isa. 10:13 fut. בּיֹבָיבְ Hos. 13:3. inf. abs. בּיֹבָיבָ Am. 5:11, part. בּיֹבָיבְ Job 9:15. עלביר Ps. 10:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Pilel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.
- c. Preterite Sing. 3 masc. The original Pattahh of the first syllable § \$2.5. b (3) is preserved in אָשָׁיִּב Gen. 41:51. The second syllable has Seghol in אָבָּיִּב (in pause בְּבָּיִּב, אַבְּיִב (twice בַּבְּיִב). Pattahh in בְּבָּיִּב (בְּיִב in pause), בְּבַיִּב (בַּיִּב בְּיִב (in pause : בְּיַב (twice בַּבְּיִב). Pattahh in בּבְּיִב (בְּיַב בְּיִב (in pause : בַּבְּיב (sa. 19:21), and before Makkeph in בּבְיב (בּבְיב (בּבִיב in pause); a appears likewise in the pausal form בְּבָּיב Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of בַּבְּיב Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, לְּבְיּבָּ Deut. 30:3, בּבְּיַב Ex. 13:2, בּבְּיַבְי (Deut. 7:10.
- d. Infinitive. The primitive form of the infinitive absolute is of rare occurrence, e. g. בְּלֵיהָ Ps. 118:18. אַבֶּׁהְ 1 Kin. 19:10, אַבַּׁהְ Ex. 21:19, בְּלֵּהְ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, בְּלֵיהָ Jer. 12:17, בְּלֵיהַ Jer. 32:33, בַּבְּיׁהַ Jer. 39:18, יְבָּהְ Mie. 2:12, בּלֵיהַ Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite בְּלֵיהְ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in בַּבָּר Lev. 14:43. which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph.

accent, בְּחָבֹּ Gen. 39: 14, 17, and in one instance besides, בּחָּלָּ Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination. בְּלְּבָּה Lev. 26: 18, בְּלְבָּה Ps. 147: 1, בְּלֶּבָּה Isa. 6: 13, הְהָּבְּעָב Ezek. 16: 52.

e. Future Sing. 1 com. & is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in ኮኒኒኒኒ Lev. 26:33, §60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ነ, in ኮኒኒኒኒኒ Zech. 7:14 for ኮኒኒኒኒኒ §60. 3. c.

PLUR. 2 and 3 fem. There under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, স্থাপুনুষ্ট Isa. 13:18, but সংগ্রহণ Job 27:4, and in pause Prov. 24:2.

PUAL.

- 93. a. Of the vowels proper to the first syllable of the passive, §S2, 5, b (3). Pual ordinarily has \tilde{u} , which is preferred before a doubled consonant ਵਖ਼ੁਸ਼ਾਂ, \$61. 5, and Hophal ŏ before concurrent consonants ਤਜ਼ਿੰਤਜ਼. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, בַּלָּהָ Ezek. 16:4, שָׁבָּלָה Nah. 3:7, ר. Ps. 72: 20, בְּפֹר Ps. 80: 11, Prov. 24: 31, דְחָבַרְף Ps. 94: 20, בְּפֹר passim. This seems to furnish the best explanation of the disputed words or Ps. 62: 4, מְּלָשֵׁיכָּר Ps. 101: 5 K'ri, תְּאָרֶלֶּחוּ Job 20: 26. Gesenius regards these as Piel forms with () lengthened to () on the omission of Daghesh forte. §59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be δ not \bar{a} . Others think that is the Kal future for אַרְבֶּבֶּהָה, the vowel being attracted to the guttural from the previous letter. §60.3.c. There is no difficulty, however. in regarding them all as Pual forms, and translating severally $may\ you\ be$ slain, armed with the tongue (of a slanderer), shall be made to consume him. In Ps. 62:4 the reading of Ben Naphtali אָרָבָשׁה is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) will ye slay or murder? See Alexander and Delitzsch, in loc.
- b. The vowel ŭ of the first syllable is occasionally written with Vav. בּיִּבְּיל Ezek. 16:34. בּיִּבְּיל Ps. 78:63. בּיִבְּיל Judg. 18:29, 13:8, Job 5:7, בְּיִבְּיל Ezek. 27:19, but mostly without it.
- c. Preterite Sing. 3 masc. An instance of paragogie הַ appended to the preterite is found in בָּלְשֶׁלָּהְ Ezek. 31:15.
- d. Infinitive. The absolute form occurs in It Gen. 40:15; there is no example of the construct.
- e. Participle. As בְּלֶּהֶהְ, הְּלֶּהֶהְ, הְּלֶּהְהָהְ, in a few instances the initial מ is omitted. הַבְּלֶּהְ 2 Kin. 2:10 for הַבְּלֶּהְ, הְּטָהְים (with Daghesh-forte euphonic) Ezek. 21:15, 16. בּהְשָּׁהִם Eccles. 9:12 for בּהְבָּתִּיהְ, §59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

пірпіг.

יַּ 94. a. Preterite. The first vowel is usually Hhirik but occasionally Seghol, e.g. בּבְּיבְּבְּבְּיִ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, יבְּיבְּבְּיִ Isa. 63:3; in Isa. 19:6 הַבְּיִבְיִהְ is not a double Hiphil with both א and ה prefixed, but is a denominative from הַּבְּיַבְּאָ, a derivative of הַבָּי, which does not indeed occur in its simple form but is justified by the analogy of בְּיַבְּאַ from בַּיִבְּ, ה takes the place of ה in בּיִבְּיִבְּהָ Hos. 11:3; so likewise the future הֹבְּהַבָּה Jer. 12:5, and participle בּיִבְּהַבָּי Jer. 22:15, though the corresponding preterite is בּיִבְּיִבְּי Neh. 3:20.

Sing. 3 masc. The z of the second syllable is almost always written with Yodh, rarely without it, e. g. בְּבְּיֵב וֹ Sam. 12:24, but in every other place בְּבְּב Job 11:3 but בְּבְּב Judg. 18:7.

b. Infinitive. Absolute. The There of the second hyllable which before Makkeph is shortened to Seghol הַבְּּרַתְּ Prov. 24: 23. 28: 21. is mostly written without הַ, thus בְּבֶּבְתַ, הַבְּבָּתַ, שַבְּבְּתַ, בְּבֶּעָתַ, בְּבַּעָתַ, בּבְּעַתְּ, בְּבַּעָתַ, בּבַּעָתַ, though sometimes with it בּבְּעָתַ Am. 9: 8 but בּבְּעָתַ Isa. 14: 23, בּבְעָתַ מוּל בְּעָתַ מוּל בְּעָתַ הַ twice בּבְּעַתַּן. nine times בּבְעָתָ, בּבְּעָתָ בּבְּעָתָ Ilhirik in this syllable is rare and exceptional, בּבְּעָתַ Ezek. 21: 31. בּבְּעַתַ Josh. 7: 7. בּבְּעָתַ ווּאַבּעַל instead of הַ וּהַבְּעָבָּע Jer. 25: 3 and בְּבָעַת Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with אָרָקְהָישׁ, אָרְשְׁלֵּיתְּ rarely and as an exception without אָרָקְיִּתְּ Isa. 23:11, or with There שְׁתְּיִי Deut. 32:8, אַרְשְׁבְּיׁ Deut. 26:12, Neb. 10:39, אַרְלֵּיְלָ Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite אָרְשְּׁתְיִ Deut. 7:24, 28:48. Josh. 11:14, 1 Kin. 15:29, אַרְבְּיִלְּתְּיִ Der. 50:31, אַרְבְּיִלְתְּי Jer. 51:33, אַרְבְּיִלְתְּי Lev. 14:43. The initial m is mostly retained after prefixed prepositions, though it is sometimes rejected, as אַרְבְּיִלְּתְּ Am. 8:4 but אַרְבְּיִלְתְּי Ps. 8:3, אַרְבֶּילְ once but אַרְבִּילְם fifteen times.

- c. Future Plur. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination בַּבְּבְבָּב 1 Sam. 14:22, 31:2, 12; Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be בַּבְּבְבַּ Job 19:3, which may be regarded as Kal.
- d. Imperative Sing. masc. The second syllable usually has Tsere without Yodh בְּבֶּבְהָ, הַבְּבְּהָ, and before Makkeph, Seghol בְּבָּבְּהַ Job 22:21, בְּבָּבְּהַ 1 Sam. 23:11, בּבָּבְהַ Isa. 64:8. There are a very few examples with Hhirik in pause. בְּבַבְּהַ Ps. 94:1, to which some would add בּבִּבּה Isa. 43:8, but see Alexander, בּבְּבָּהַ Prov. 19:25, בּבָּהַ Jer. 17:18.
- e. Participle. In אַבְּיב Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; בַּכְּבֶּר Isa. 53:3 is not a participle but a noun, Alexander in loc. Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְּהְלְּכִּרם Zech. 3:7 for מְּהְלָּרִם, בַּקְּלָּרִם עַרְבְּלִּרם 1 Chron. 29:8, מַהְצָּרָרם 2 Chron. 28:23, מַהְצָּרָרם 1 Chron. 15:21 Kiri, 2 Chron. 7:6 Kiri. Comp. Chald מַהְלָּבְר Dan. 3:25.

HOPHAL.

- b. Preterre. In ক্ৰিন্ত am I obliged to leave? Judg. 9:9, 11. 13. the characteristic দ is rejected after দ interrogative.
- c. Infinitive. The absolute has There in the second syllable, הַּחְמֵּל Ezek. 16: 4, הַּמְּל Josh. 9: 21. The construct has Pattahh, בוּגל Ezr. 3:11.
- d. Imperative. This mood occurs twice, ਸੜ੍ਹੇਸ਼ਪ੍ਰਾਜ਼ Ezek. 32:19, ਅੰਬ੍ਰਸ਼ Jer. 49:8.
- e. Participle. In চাইম্নুস্ Ezek. 46:22 স remains after the preformative ম.

HITHPAEL.

- 96. a. Preterite. In two instances אָם is prefixed instead of אָדָ, viz., פְּקַר מּ Chron. 20 : 35, אֶּיְבְּחוֹלְלֹּג Ps. 76 : 6. In the verb פָּקָר Dagheshforte is omitted in the second radical and the previous vowel lengthened, § 59. a. יְהְפֶּקְרֹּה , דְּהְפֶּקְרֹה , Judg. 20 : 15. 17, רָהְפָּקָר , דְּהָפֶּקָר , Judg. 21 : 9, in addition to which the vowel of the prefixed syllable is o in אָקְבָּקָהָ Num. 1:47, 2:33,26:62, 1 Kin. 20:27. In three verbs upon the assimilation of n to the first radical, the prefix takes ŭ, \61.5, אַלְיִבָּה (the accentuation is unusual) Isa. 34: 6, הַבְּיִבְאָה Deut. 24: 4 (but in the future always אָבָיִאָּא Deut. 24: 4 (but in the future always בַּיִבָּאָא Lev. 21: I and repeatedly elsewhere), הַבְּבֶּׁל (inf. const.) Lev. 13: 55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in The and אַבֶּיב, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, §80. 2, the vowels of a proper passive species, $\S 82.\ 5.\ b$ (3). In שוליבות Jer. 25: 16, שוליבות Jer. 46: 8 (elsewhere רָתְנָבֶּצָּי). and : [Isa. 52:5, o prolonged from u. on account of the absence of Daghesh-forte, is for a like reason given to the first radical.
- b. The last vowel of the preferite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, নুইন্ন, ইন্নুন, ইনুন্ন, ইনুন্ন, আনুন্ন, টাচেনে, ইনুন্ন, আনুন্ন, আনুন্ন, টাচেনে, ইনুন্ন, which before Makkeph is shortened to Seghol. অনুন্নন Isa. 30:29, নুইন্নন Gen. 6:9, নাইন্নন Job 6:16. Frequently, however Pattahh is used, or, with a pause accent, Kamets, মুন্নন pret., মুন্নন pret. and imper. (but inf. const. and part.

§ 97

c. There is no example of the infinitive absolute.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

- § 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.
- 1. The paragogic or cohortative is formed from the ordinary future by appending the termination T, to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, simple I shall keep, אַשְּׁמְלֵּחָה I will surely keep or let me keep, Ps. 39:2; I tet us break, בּיֵלִיכָּה let us cast away, Ps. I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I : I
- a. The third person of the paragogic future occurs besides the example just given, in ការដ្ឋាភ្នំ let it come Isa. 5: 19, ការុំក្នុ be it dark (by some explained as a noun, darkness) Job 11: 17, ការូមក្នុ may he accept (as fat), or, according to Kimchi, may he reduce to ashes, Ps. 20: 4, ការុំក្នុ Prov. 1: 20, 8: 3, and after Vav conversive ការុំក្មេញ Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in הרווף Lev. 21: 5 K'thibh.
- b. Instead of הַ, הַ is appended in נְצֶּקְרָאֶה 1 Sam. 28:15, רְּבְשִּׁפֶּה Ps. 20:4, 963. 1. c; so in the imperative הַּיָה Prov. 24:14.
- 2. The apocopated or jussive future is an abbreviation of the second or third persons singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the י of the ultimate being changed to (_), or before Makkeph to (_), a the will cause to cleave, אַבְּבֶּבְיק may he or let him cause to cleave; מַשִּבְּבֵּל thou will understand,

thou mayest understand or understand thou, Dan. 9:25, מליתִּישׁלָּטִי may it not or let it not rule, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-IIe, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are אַדְּקְיבָּן Isa. 42:6 and גרא Isa. 41:23 K'thibh, where the K'ri

has נְרָצֵּׁה.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the second fem. sing. or the second and third pers. plur., in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final 7. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in http:// verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended http:// may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the

verb expresses.

\$ 98. 1. Paragogie ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, אפר (thou), שׁבְּילֵי oh, hear! or pray, hear! בּבְּעִיבְּה pray, listen! The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 86. b. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where הר remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, שֵּלֶב, Jer. 49:11; זְכֶּר, לֵבֶּר 2 Chron. 6:42, שַׁבֶּב, קּבָּרָה Gen. 39:7. 12.

- a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri. e.g., הבוסע K'thibh. הלְּבָע K'ri Ps. 26:2. בוסע K'thibh. הלְבָע K'ri Judg. 9:8; אמסערשה K'thibh. איז אַנְעָבְעָּה K'ri Isa. 18:4. This may not indicate. however, the retention of the full vowel but only of an audible remnant of it, § 13. a, which is likewise attested by the occasional appearance of Hhateph Kamets. הבּעָשָׁ 1 Kin. 19:20, הּלָבְעָבָּי Dan. 8:13 (in some copies) or Hhateph Pattahh הַלֶּבְעָבָּי Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va. even when simple, is always vocal, § 22. a (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, בַּבָּר Lev. 9:7, הַלְבָּר Ps. 69:19. and on the contrary, הַבָּר Gen. 25:31, fut. בַּבָּר Ex. 21:7, הַּבָּר (with Daghesh separative) Ps. 141:3.
- 2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, אַלְאָקָּ Gen. 4:23 for שְּׁמְשִׁי, \$61. 2, אַרְאָקָּר Ex. 2:20 for אָרָאָקָר, \$60. 3. c, and in Lamedh He verbs of final ה of the masculine singular, הָהָ 2 Kin. 6:18 for בּצֹל Ezek. 6:11, בַּצֹּ Ps. 119:18 for בַּבֹל Deut. 9:14 for בַּבֹל Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vay Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula and; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of and then or and so, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, the earth was אָלָם without form and void. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, מון and God said, in its primitive import, and then God says or will say, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, בַּבְּבֶּל and he saw; and so on, בַּבְּבֶּל and he divided, ver. 5, sign and he called, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some 1 is an abbreviation of the verb הָהָה was, hence וַיֹּאֹבֶר he was or it was (so that) he will say i. e. he was about to say or was saying, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but I evidently has the sense of the conjunction and, שלאָדֶל does not mean he said, but and he said. Others regard it as an abbreviation of יָּהָיָם and he was; Ewald of מוֹל and then. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, Instit. p. 424, that אַבֶּא may be for אָבֶּר, by § 53. 3; ק prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ϵ in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, Vergleichende Grammatik pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes 7 for 7 conversive might seem to lend confirmation to this theory of its derivation. But as 7 stands with equal frequency for 7 copulative, and 7 for the article 7, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil taketh him up into an exceeding high mountain and sheweth him, etc. Or the present and the perfect may be used of what is still future, as, When thou art converted strengthen thy brethren; When he is come he will reprove the world of sin.

- 3. Vay Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, נַהַּמְבֶּר, נַהַּמְבֶּר, וּהַבָּר. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be \$, and never if it be \$, since its removal in this case would change the sound of the letter by restoring its aspiration, בַּנְבָּבֶּר but הַתְּבָבֶר but הַנְּבָבֶר . Before s of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, גַּצִּבֶּׁדָּ י בארבר. In the Hiphil י is, with few exceptions, e.g. אָרָבֶּר. Ps. 105:2S, compressed to (a) as in the apocopated future, מַלְּבֶּיל, and before Makkeph it is shortened to (בְּּבְּילֵב, and before Makkeph it is shortened to In the first person singular, however, it remains in the Hiphil, and a paragogic \overline{a}_{+} is not infrequently appended in all the species, e. g. אָבֶּיל , קצִּשְׁלֵּיק or מַצְּשִׁלִּילָ, נַצְּשָׁלִילָ or יַנְאַשְׁלִיד ; נָאַשְּׁלִיד ; נָאַשְּׁלִיד ; נָאַשְּׁלִיד ; נָאַבָּר or הַלָּבָּר, paragogic ה also occurs though more rarely in the first pers. plur. Gen. 41: 11, הבְּיבֶּין, הַנְּבֶּבְיָן Ezr. 8: 23, הַנְּפָבָן ver. 31.
- a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final הַ יֶּהְ is rejected from הֹשְׁ verbs as in the apocopated future בְּשָׁבִּי, בְּשָׁבִי, בְּשָׁבִי, the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, 664. 1. בְּבֶּיִר, בַּשְּׁבִי, בַּשִּׁבִּי, בַּשְׁבִּי, בַּבְּבִּי, בַּבְּבִי, בַּבְּבָי, בַּבְּבָי, בַּבְּבָי, בַּבְּבָי, בַּבְּבָי, בַּבְּבָי, בַבְּבָי, בַּבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָּי, בַבְּבָּי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָּי, בַבְּבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָּי, בַבְּבָּי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְּבָי, בַבְבָּי, בַבְּבָי, בּבְבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בַבְּבָּי, בַבְּבָי, בּבְבָּי, בַבְּבָּי, בַבְּבָּי, בַבְּבָּי, בּבְבָּי, בַבְּבָּי, בּבְּבָּי, בַבְּי, בַבְּבָּי, בּבְבָּי, בּבְּבָי, בּבְּבָי, בּבְבָּי, בּבְּבָי, בּבְּבָי, בּבְּבָּי, בּבְּבָּי, בּבְּבָּי, בּבְּבָי, בּבְּבָי, בּבְּבָּי, בּבְּבָי, בּבְּי, בּבְּי, בּבְיּי, בּבְּבָּי, בּבְּי, בּבּי, בּבְיּי, בּבְּי, בּבְּי, בּבְיּי, בּבְּי, בּבּי, בּבְּי, בּבְיּי, בּבְיּי, בּבְיּי, בּבְיּי, בּבּי, בּבּיי, בּבּיי, בּבּיי, בּבְיּי, בּבּיי, בּבְיּי, בּבְיּי, בּבְיי, בּבּי, בּבּיי, בּבְיי, בּבּי, בּבּי, בּבּיי, בּבְיּי, בּבּי, בּבּי, בּבְיּי, בּבּיי, בּבּיי, בּבְיּי, בּבּיי, בּבְיי, בּבְיי, בּבְיי, בּבְיי, בּבְיי, בּבּיי, בּבְיי, בּבּיי, בּבְיי, בּבְי

בּאַלְּים or נְאֵלֵים, though it sometimes suffers apocopation in בְּאֵלִים, though it sometimes suffers apocopation in בְּאֵלִים, יוֹאָרֶא The prolonged plural ending יוֹמָשָרָה is very rarely used after Vav Conversive; it does, however, occur, e. g. נְמִּלְרֹּא Deut. 1:22, וַמְּעָרְרֹּן Deut. 4:11, יַבְּאֵרָה Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before צֵּ, its vowel being conformed to the compound Sh'va, which follows, c. g. אַבְּבֶּעַן Judg. 6: 9. אַבְּבָעָן 2 Sam. 1: 10, אַבָּעַן Ezek. 16: 10 but אַבָּעַן ver. 8,

ក្នុក្ខភ្នា Job 30:26, ក្នុមក្នុក្ទ Ps. 73:16.

- § 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction 7 and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vay Conversive. Thus, in Samuel's recital, I Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, אָנָפָּבָּ upon thy departing, and then proceeds with preterites with Vav prefixed, ומבצת thou shalt find, אמריר and they shall say, ver. 3, הָּלְפָּתָּ and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vay Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 קבֶּׁ (imper.) go, רָבְּלְתָּה (pret.) and turn, הָּיְהַתְּרָה (pret.) and hide, กว่า (pret.) and it shall be.
- 2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, בְּרֶבֶּבֶּיׁהְ, יְבֹּבְיֹהְ,
- a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:
- (1) It occurs with great regularity in the first and second persons singular of every species, הְבְּבֶּהְ thon hast gone, הְבָּבְהָ and thou shalt go, בְּבֵּבְרֹהִי and I will go, so בְּבַבִּיִר , וְבַבְּיִבְּיִר , though יְהַלְּבְּהִי , though יִהְלַבְּהִי , though יִבְּבִירִר , except in מ' and verbs, where the accent usually re-

mains in its original position although the usage is not uniform, אַרְּיִבְּּצָּׁהְ Lev. 26: 9. בְּצְּצִּׁהְ 1 Kin. 18: 12. בְּבַּבְּהְ 1 Chron. 4: 10. בְּבְּבְּתְּהְ 1 Sam. 15: 30. בְּבְּבְּתְּ Isa. 8: 17 but בְּבְּצִּיְ Lev. 24: 5. בְּצִּבְּי Gen. 6: 15. בְּבְּבְּתְּהְ Lev. 26: 9. בְּצִּבְּי Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult. בּבְּבָי Ex. 5: 23. בּבְּבָּתְי, בּבְּבָּי Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs. בּבְּילָה Ex. 20:33, בּבְּילָה Lev. 15:29. בּבְּילָה Isa. 11:2, בּבַּרְ, בֹּבְילָה Hab. 1:S but בּבִילְּהְיָה Ezek. 43:24,

ละรู้ส Hab. 1 : S.

VERBS WITH SUFFIXES.

- § 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.
- 1. The personal terminations of the verbs undergo the following changes:

Preterite.

- Sinc. 3 few. The old ending r_1 , §55. α (1), takes the place of r_1 .
 - 2 mase. F sometimes shortens its final vowel before the suffix F of the first person.
 - 2 fem. The old ending \mathcal{F}_{i} , § 56. α , instead of \mathcal{F}_{i} .
- PLUR. 2 masc. From the old pronominal ending Fr, § 71.6 (2), takes the place of Fr. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, further for mixing.

- a. In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.
- 2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. \Box , and the second masc. sing. \Box , a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly a and in the future and imperative mostly e.

The 3 fem. sing. preterite inserts \check{a} before the suffixes of the third pers. plural, and \check{e} before the second fem. singular; when it stands before the third sing. suffixes אָם, לָּי, there is frequently an elision of ה, requiring Daghesh-forte conservative in the verbal ending ה to preserve the quantity of the previous short vowel, אָטָלֶּהָה for קַּטְלֶּהָה, הָּטְלֵּהָה for קַּטְלֵּהָה, see § 57. 3. δ .

When the third mase sing suffix הי is preceded by (,), the ה may be elided and the vowels coalesce into ז, קטָלְהוּ for קטָלְהוּ, when it is preceded by ז, Shurek may be hardened to its corresponding semi-vowel קטַלְהִיהוּ for קטַלְהִיהוּ \$62.1.

When the third fem. suffix זָ is preceded by (,), final Kamets is omitted to prevent the recurrence of the same sound, אַטְטָּף for זָיָטָף.

When ה, ה of the third pers. singular are preceded by (.), the vowel of union for the future, a ב, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (.); ה is then commonly clided and a cuphonic Daghesh-forte inserted in the Nun, הקטבה for הקטבה. The same shortening of the (.) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union a, which is abbreviated to Sh'va before 7, 5, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in a, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רָקְטְלֶּהְיֹדְ for הְּלֶּטְלֶּהְיֹד; or it may be Daghesh-forte emphatic, §24.6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, §54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that מַבְּיבֶּלָּיִהָּ may be for יַּקְטְלֶּהְ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, 20.2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בַּהָּתוֹב but בַּהְיב, \$22. a. Hence, too, a liability to contraction in one case which does not exist in the other, שָׁלֵב but בָּלֹב but בָּלֹב but בָּלֹב .

3. Changes in the body of the verb:

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, ר אָם אָלּרָי, יִקְטְלֹּרִי, יִקְטְלֹּרִי, יִקְטְלֹּרִי, but י. of the Hiphil species is almost always preserved, יַקְטִילֵּיִר, הַקְטִילֵּיָר.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. אַטָּלָּה, אַטְּלֶּה, but אַטְּבֶּי, אַנְּעָּבָּ, Accordingly upon the reception of a suffix the vowel of the second radical, whether it be a, e, or o, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

- a. Final mixed syllables, as shown in 2 b, ordinarily become intermediate upon appending $\Box \emptyset$, $\lnot \emptyset$, $\lnot \emptyset$, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before $\Box \emptyset$ and $\lnot \emptyset$, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before $\lnot \emptyset$, the principal exception, so far as verbal forms are concerned, being the a and e of the Kal preterite, a of the Kal future, and i of the Hiphil. $\lnot 0$ $\lnot 0$
- § 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun פַּפָּשׁ soul, self, as מַּשֶּׁב myself. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.
- a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, בְּשִׂירְהִינִי I have made for me, Ezek. 29: 3.
- 2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, אַבְּיִבְּיִּבְיִּ ye fasted for me Zech. 7:5, אַבְּיִבְּיִבְּיִ thou shalt be forgotten by me. Isa. 44:21.

- 3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. מְּבֶּיִבְּ my killing, i. e. that which I perform, קְּבֶּבֶּׁי killing me. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, אונה seeing me Isa. 47:10, אונה haling me, lit. my halers, Ps. 35:19.
- a. The infinitive with a verbal suffix represents the subject in স্থৈতিই at my returning, Ezek. 47:7.
- § 103. The paradigm upon the next page exhibits certain portions of the regular verb sup with all the suffixes.
- a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer mutatis mutandis for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

Paradigm of the Perfect

S	ı	M	<i>c</i> :	10	١.	٨	D	
		1.4	٠,		٠,	18	11	۰

ı			• •	1 11 11 11 11 11	•	
		1 com.	2 mase,	2 fcm.	3 mase,	3 fem.
	Кль Ризгинг	T.				
	Sing, 3 mase,	להקני	קוְלְלָּוֹי	קִּלְרָּ) קשלו לשלו	קְטְלְּה
	3 fcm.	למקטני	אַטְלַבְיּאָדְ	ַלְלָהֶלְּיֶחְ <u>וַי</u>	\ לֵבְילְבְילֵחְהוּ לִבְילִבְיתִרוּ	קמְלֹמְת
	2 mase.) לִמַלְנִּינִּי לִמַלְנְּיִנִּי	-	A Principal Street - Transport) קַמַבְלְתִּר קַמַבְלְתִּר	למלליי
	2 fcm.	ָ קְשַׁלְהִּיִּרְבִּי	***To include also regarded entress	A Princip and Administration servine) קשלמיר לשלמירה -	למלנייני
	1 com.		משלמיה	כשלמיה	ָ קְמַלְהִ וֹ רוּ	קל <u>י</u> קידן
		קטלוני				קשלוה
			112017			
		קְנֵילְתּוּנִי	1 4		בּוֹמַלְּתְּוּתוּ	לַנַבַ לְּשִׁוּרִּדְּ
	1 com.		להלמוף	להלינו:	קַבַלְּיִתּהוּ	קבולמיה
	Infinitive.	ן קטְלֵיר קטְלֵנִי }	קקלף	להקב	קקילר	द्राकृदील
	Ferrure,					
	Sing. 3 mase.	ן רָקִשְׁבֶּׁנִּיּ רָקִשְׁבֵּׁנִּיּיּ (ן יַקְטְלֶּחֵרּ יַקְטְלֵּחִרּ (
	Pepr. 3 mase.		. ,			, , ,
	Imperative.	~1				
	Sing. 2 masc.	קקלני			למקרו	לונולֶנוּי
	Риз. Ристкит					w =
	Sing. 3 mase.	למקני	לים לויי לים לו	משלה	קשְלוּ	קִּמְלְּח
	Пичн. Ристки	1777.				
	Sing. 3 masc.		החקילו	הקטיקה	הקטילו	הַקְמִילָּה

VERBS WITH SUPPIXES.

		Pluban.		
1 com.	2 marc.	2 fem.	3 mase.	2 fem.
	קבּינָב	12:27	קייק	1777
	54 545	19 1 287	ET:47.	15545
				ग्राहेसह
				1777
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במלנה		לבּכָב.	5 , 7,	;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;
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#:: 				
		12527	= }=;	קבלי
ָהַלָּ <u>הְילִּה</u>		ترشرت	הַלְּהָילָב	2425

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

- יַּ 104. a. There are two examples of (_) as the union vowel of the preterite, אָרָיִּר Isa. 8:11, אַבְּיבֶּע Judg. 4:20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רְּפָרֵיִּר Ps. 118:18, לַּבְּיִר Gen. 30:6.
- b. The suffix of the second mase. sing. is occasionally קָּ in pause : אָרָאָפָּר Isa. 55:5, so with the infinitive, קְּיֵבֶּיהָ Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אָרַאָרָאָר. §11. 1. a, where the K'ri has אָרָאָרָאָּ With אַרְאָר and הֹא verbs this form of the suffix is of frequent occurrence, : אָרָאָרָ Isa. 30:19, Jer. 23:37, אַרָּאָרָה Ezek. 28:15. In a few instances the final a is represented by the vowel letter הַ, and the suffix is written הַּבָּי הַבְּיִלְּבָּרְ I Kin. 18:44, הַבְּיִבְּיִה Prov. 2:11, הַבְּיִבְּיִר Ps. 145:10, הַבְּיִבְּיֵּר Jer. 7:27.
- c. The suffix of the second fem. sing. is commonly אָרָ, אָאָרְ Isa. 54:6, אָרָבּ Isa. 60:9, except after the third fem. sing. of the verb, when it is אָרָבְּ Isa. 60:9, except after the third fem. sing. of the verb, when it is אָרָבְּ Isa. 47:10; sometimes, especially in the later Psalms, it has the form יֹם corresponding to the pronoun אַרְּבָּלְבִּרְּ Ps. 137:6, אַרְּבָּלְבִּרְּ Ps. 103:4.
- d. The suffix of the third mase, sing, is written with the vowel letter ה instead of זוֹה הַלָּיבְּ Ex. 32:25, בֹּבְּרָ Num. 28:8, and in some copies אָבְּלָּה 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.
- e. In a few instances the ក of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, កក្កុង្គ (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, កក្កុង្គក្ Ex. 9:18, កក្កុង្គក្ Jer. 41:19, and the future, កក្កុងក្ក Ex. 2:3.
- f. The suffix of the third mase plur receives a paragogic i once in prose, בְּשִׁהְיִה Ex. 23:31, and repeatedly in poetry, הַּהְלָּאֲהוּ, זְּבְּבָּיְרָה Ex. 15:9; once is appended. בְּבָּיְרָה Ex. 15:5; בֹה is used but once as a verbal suffix, בָּתִה Deut. 32:26.
- g. The suffix of the third fem. plur. ק is seldom used, יְדְיִּקְּהֹין Isa. 48:7, אָרָהָהָן Hab. 2:17; more frequently the masculine בּ is substituted for it, בּאַמְּרֹבּם Gen. 26:15, 18. בְּיִבְּקְיֹרְבָּ Ex. 2:17, בּאַמְרֹבּם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; בוֹלְבָּה is never used with verbs. When attached to infinitives a paragogic בּ וֹלְבָּה Ruth 1:19, בּוֹלְבָּה Job 39:2.
- h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָבָה Deut. 7:13, בְּבָּשׁׁבְּ Lev. 16:4, מַבְּאָה Deut. 24:3, אָבָּבֹּעָה Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is יְבָבְּלְּהִי Ps. 13:5 from בָּבְּלָּהִי ,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. There of the Piel species is mostly shortened to Seghol before אָרָבֶּי, זְבֶּ, זְּבֶּבֶּי, Deut. 30:3, זְבֶּבֶּי, ver. 4, but occasionally to Hhirik, בּבֶּבֶּי, (the Methegh in most editions is explained by § 45. 2) Job 16:5, קְבְּבֶּרְבָּ Isa. 25:1, בּבְּבֶּיבְּף Ex. 31:13, בּבֶּבֶּיבָּ Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, בְּבֶּבֶּרְבָּ Isan. 17:25, Ps. 65:10; in קְבָּבֶּר Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third mase. sing. suffix in its full form, সন্টুম্ন Prov. 31: 12, সন্টুম্ন Ezek. 15: 5, so in pause :সন্টুম্ন I Sam. 18: 28, সন্টুম্ন Gen. 37: 20, :সন্টুম্ন Isa. 59: 16. and sometimes contracted by the exclusion of n, স্টুম্ন I Sam. 1: 24, সম্টুম্ন Ruth 4: 15, সম্টুম্ন Job 21: 18. The third fem. suffix is always contracted, সম্টুম্ন Jer. 49: 24, সম্টুম্ন Isa. 34: 17, সম্টুম্ন I Sam. 1: 6. The suffix of the third mase. plural is n, not n, with this person of the verb, the accent falling on the penult. মানুম্ন Gen. 31: 32, মানুম্ম Ex. 18: 8, মানুম্ন Ps. 19: 129, মানুম্ম Isa. 47: 14. In the intermediate syllable before is the vowel is usually short in this person. মানুম্ম Jer. 22: 26, মানুম্ম Ezek. 28: 18, though it is sometimes long. মানুম্ম Cant. 8: 5, as it regularly is in pause :ম্মুম্ম ibid.; so before is and is of the first person, মানুম্ম Ps. 69: 10, মানুম্ম Num. 20: 14.

j. The second mase, sing, preterite usually takes Pattahh before בּיּ פּצcept in pause, בּיִּקְּבְּיִר Ps. 139:1, בּיִּקְבָּיִר Job 7:14, שַּבְּיִבְּיִר Ps. 22:2. It takes the third mase, sing, suffix either in its full form, בּיִּקְבָּיִבְּ Ezek. 43:20, or contracted, יִּבְּיִבְּעָ Kin. 5:6, שַּבְּיִבְּ Hab. 1:12, יִּבְּבָּ (accent thrown back by §35.1) Num. 23:27, יֹּבְּבַּ Ps. 89:44.

k. The second fem. sing. preterite assumes (). commonly without Yodh, §11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives. §102. 1. or by the connection in which it is found, בְּבְּבְּיִבְּי Jer. 15:10, בְּבְּבְּיִבְּ Cant. 4:9, בְּבְּבִי I Sam. 19:17, בּבְּבִי Ex. 2:10; once it takes (). בּבְּבִי Josh. 2:18. and in a few instances the masculine form is adopted in its stead, בּבְּבְּבִי Josh. 2:17, 20, Cant. 5:9, בְּבְּבְּבִי Jer. 2:27 K'ri, בּבִּבְּבַ 2 Sam. 14:10.

I. The plural endings of the verb may be written fully ז or defectively (), thus, in the third person, אַבְּבֶּבְּיָּרָ Ps. 18:6, זְּבְבָּבְּיִ Hos. 12:1; the second בְּבָבְיַבְּעַ Zeeh. 7:5, אַבְבְּרִבְּיָּרַ Num. 20:5, 21:5; and the first אַבְּבְּבְיִרָּ 1 Chron. 13:3.

FUTURE.

עָּהָבְּיִר Gen. 19: 19, דְּבְּבְּיִר Gen. 29: 32, דְבִּרְיִּר Ex. 33: 20, Num. 22: 33, וַבְּבְּיִר Gen. 19: 19, דְבָּבְּיִר Gen. 29: 32, דְבִּרְיִּר Ex. 33: 20, Num. 22: 33, וֹבְבִּירְיִּר Isa. 56: 3. יוֹבְבְּיִר Job 9: 18; זְּבָּרְיִר Isa. 63: 16; זֹ (for דּיִּר), וּבִּרְיִּר Hos. 8: 3. יוֹבְבְּיִר Ps. 35: 8. יבּרְיִר Eccles. 4: 12. יבּירִי I Sam. 21: 14, so in the K'thibh, I Sam. 18: 1 בַּרְבָּרִי עָּר אָר אָר אָר וּבְּרִבְּיִר (for דְּיָר). הַיִּרְבָּין Gen. 37: 33. הַּבְּבְּיִר 2 Chron. 20: 7. הַּבְּבְּיִר Isa. 26: 5; בּיִר בּבּרְר Ex. 29: 30, בּיִרְבָּר Deut. 7: 15. בּיִר Num. 21: 30, בּיִר Ps.

- 74:8, בַּאָרלְּאָ Ps. 118:10; אָרָ, אָשָׁלְּיר Ex. 2:17. In 1 Kin. 2:24 the K'ri has אַנְייִר, while the K'thibh has the vowel letter הרבירי, representing the ordinary e, רושרבריר.
- b. The suffixes with Daghesh inserted occur chiefly in pause; thus לְּבֶּי לְבִּי Jer. 50: 44; בְּי לִבְּי לְבִּי לַבְּי Jer. 50: 44; בְּי לִבְּי לְבִּי לְבִּי לְבִּי לְבִּי לְבִּי Jer. 50: 44; בְּי לִבְּי לְבִּי לְבִּי לְבִּי לְבִּי לְבִּי לְבִּי לְבִּי Job 7: 14, 9: 34; בּי לְבִּי לְבִּי Job 31: 15; בְּי, בְּיִבְּי Isa. 43: 5. בְּיַבְּי Isa. 44: 2, בְּיבְּיִבְי Isa. 50: 13; בּיבְי Isa. 50: 13; בּיבְי וּבְּי Hos. 12: 5; בְּיבְי בְּיבְּי בְּיבְי בְּיבְי בְּיבְי וּבְּיבְי וּבְּיבְי וּבְיבְי וּבְיבְי וּבְיבִי בְּיבְי בְּיבְ בְּבְיִי בְּיבְ בְּבְייִ בְּיבְ בְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְבְּבְיִי בְּבְבְיִי בְיבְבְיִי בְּבְבְיִי בְּבְבְיִי בְּבְּבְיִי בְּבְבְיִי בְּבְבְּבִי בְּבְבְיִי בְּבְבְיִי בְּבְבְיִים בְּבְבְיִי בְּבְבְיִים בְּבְבְיִים בְּבְבְייִי בְּבְבְיִים בְּבְבְייִים בְּבְבְייִים בְּבְבְייִים בְּבְבְייִים בְּבְבְייִים בְּבְבְיִים בְּבְבְייִים בְּבְבְייִים בְּבְבְיִים בְּבְבְיִים בְּבְבְייִים בְּבְבְייִים בְּבְבְיִים בְּבְבְיִים בְּבְבְייִים בְּבְבְיִים בְּבְבְייִבְיִים בְּבְבְיִים בְּבְבְיִים בְּבְּבְיִים בְּבְבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיבְיִים בְּבְבְיִים בְּבְיבְיבְים בּבּבְייִים בּבְיבְיבְים בְּבְיבְים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבִים בּבּבְיבְים בַּבְיבְיבְיבְים בּבּבּבְים בּבּבְיבְים בּבּבְיבְיבְיבְיבְיבְיבְים בּבּבְיבְיבְיבְיבְים בּבּבּבְיבְים בּבּבּבְיבְיבּבְיבְיבְיבְיבְיבְיבּבְיבְיבְּבּבְיבְיבּבּבּים בּבּבּיבְיבּיבְיבְיבּבּיבְיבּבּבּיבְיבּבּיבְיבְיבְּבּבְיבְיבּבּבּיבְיבּיבְיבּבּבּיבּיבּיבְיבּבּבְיבּבּיבְיבּיבְיבְיבּבּיבְיבּבּיבְיבּבּיבְיבְיבּבּיבְיבְּבּיבְבּיבְּבּבּבְיבּבּיבְיבּבּבְיבּבּיבְיבּבּיבְּבְיבְּבּבּבְיבּבּבְיבּ
- c. The plural ending א is in a few instances found before suffixes, chiefly in pause, רְּבֶּעְאָנִיךְ, רְּבֶּעְאָנִיִּרְ, רְבָּעְאָנִיִּרְ, Prov. 1:28, יְבָּיְאָנִיִּרְ, Ps. 63:4, רְבֵּעְאָנִיִּרְ, Ps. 91:12, בְּבַּעְרְּבָּרְ, Isa. 60:7, 10, בְּבַּעְרָּבָּרְ, Jer. 5:22, יִבְּעָּאָנִיְרָ, Isa. 60:7, 10, בְּבַּעְרָּבָּרְ, Job 19:2, בְּבָּעְרָּנִרָּ, Jer. 2:24; twice it has the union vowel a, רְּבָּבְּעִרָּלָּ, Job 19:2, רַלְּבְּעָרָלָּ, Prov. 5:22.
- d. When the second vowel of the Kal future is o, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple. בְּבָּבֶּאָ Hos. 10:10, אַבָּבֶּאָרָ Num. 35:20, יִּבְּבָּאָרָ Isa. 27:3, יִּבְּבָּאָרָ Isa. 62:2, אַבּבְּרָר Ezek. 35:6, אַבְּבָּבֶּר Isa. 62:2, אַבּבְּרָר Ezek. 35:6, אַבְּבָּבֶּר Isa. 62:2, אַבּבְּרָר בּצָּאָר Ezek. 35:6, אַבְּבָּבָּר Isa. 62:2, אַבּבְּרָר בּצָּאָר Ezek. 35:6, אַבְּבָּבָּר Isa. 31:33; once the vowel remains, but is changed to Shurek, יִּבְּבָּאָר Isa. 20:30, אַבְּבָּאָר בּצָּאָר Isa. 20:30, אַבְּבָּאָר Ezek. 35:3, אַבְּבָּאָר Isa. 19:19. Hholem is shortened before אָבָר בָּבָּאָר Isa. 19:15.
- e. The following are examples of feminine plurals with suffixes: 2 fem. plur. קּרְאָנִר Cant. 1: 6, 3 fem. plur. קּרְאָנִר Job 19: 15. קּרְאָנִר Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יְאַשְׁרֹּהָּרְ, Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

\$ 106 a. Kal Infinitive. Before স্. চ্ছু, মূচ, Hholem is shortened to Kamets Hhatuph, স্টুড়্ছ Gen. 2:17, স্মুড়্ছ (Methegh by \$45.2) Obad. ver. 11, চ্টুড়্ছ Gen. 3:5, চ্টুড়্ছ Mal. 1:7. Pattahh remains in the single example, চ্টুড়েল Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, স্টুড়্ছ Deut. 29:11, স্টুড়্ছ 2 Kin. 22:19. চ্টুড়্ছ্ছ Deut. 27:4, once Kibbuts, চ্টুড়্ছ্ছ Lev. 23:22, sometimes Hhirik, চ্টুড়্ছ্ছ Gen. 19:33, 35 but ত্ৰুড়্ছ্ছ Ruth 3:4, ত্ৰুড়্ছ Zech. 3:1, ত্ৰুড়্ছ্ছ 2 Sam. 1:10, ত্ৰুড়্ছ্ছ Neh. 8:5, and occasionally Pattahh, ত্ৰুড়্ছ Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending চ is substituted for চ, ত্ৰুড়্ছ্ছ Isa. 30:19, ত্ৰুড়্ছ্ছ Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, চ্টুড়্ড্ছ্ট্ Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, יְבָלֵבְיּ, Jer. 15: 15, but occasionally it takes Hhirik, יְבֶּלֵבְיּ (with Daghesh-forte euphonic) Prov. 4: 13.

IMPERFECT VERBS.

- § 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:
- I. Guttural verbs, or those which have a guttural letter in the root.
- II. Contracted verbs, two of whose radicals are in certain cases contracted into one.
- III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

- 1. Pe guttural verbs, or those whose first radical is a guttural.
- 2. Ayin guttural verbs, or those whose second radical is a guttural.
- 3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

- 1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.
- 2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

- 2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.
- 3. Lamedh Aleph verbs, or those whose third radical is Aleph.
- 4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

- a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.
- b. The origin of these various technical names for the different kinds of imperfect verbs is explained \S 76. 3.

PE GUTTURAL VERBS.

- §108. Gutturals have the four following peculiarities, §60, viz.:
- 1. They often cause a preceding or accompanying vowel to be converted into Pattahh.
- 2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.
 - 3. They take compound in preference to simple Sh'va.
- 4. They are incapable of being doubled, and consequently do not receive Daghesh-forte.
- § 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

- 1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, לצמר for ליצלו; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, §63. 1. b. In the Kal future a, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise a, and in the Hiphil preterite, where \tilde{i} is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, בַּבְּלֵיד , בַּבְּלִיד , בַּבְּלִיד . Seghol accompanying so of the first person singular of the Kal future, § 60. 1. a (5), and Kamets Ilhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel pretcrite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. α (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, דָמִדֹר , דָמִדֹר .
- 2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in कार्य, apocopated future of कांग्र, and in one other doubtful example, §114.
- 3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

§ 110

infinitives, future, imperative, and participle, בַּבֶּלֵּד , בַּבֶּלֵד ... If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative \bar{a} , the Niphal preterite and participle, and the Hiphil preterite, Ping, Trage, and after Kamets II hatuph it becomes II hateph Kamets as in the Hophal species, 5625. If this compound Shiva in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, \$61.1, thus, (_) becomes (_) in the second feminine singular and the second and third masculine plural of the Kal future; (_) becomes () in the third feminine singular and the third plural of the Niphal preterite; and (_) becomes (_) in the corresponding persons of the preterite and future Hophal, אַבְּטְלָּה, הַנְמָלָה , בַּנֶמְלָה.

- a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus হাত্য yaam'dhū, not হাত্য yaam'dū. §22.a. In like manner the Kal imperative has হাত্য হাত্য not হাত্য, হাত্য, showing that even in the perfect verb হাত্য were pronounced kit'lī, kit'lū, not kitlī, kit'lū, kit'lū, kit'lū, kit'lū,
- 4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, مَحْتِحَة for مَحْتَة.
- \$110. 1. The verb \(\frac{1}{2}\) to stand, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of \(\frac{1}{2}\) is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

	P	ARADIGM C	of Pe Gutt	URAL VERBS.	
		KAL.	NIPHAL.	шень.	noruzr
Рвет	. 3 m.	727	722	77.25	7277
	3 f.	בַּרְיָדְיוֹ			בַּיִּבְיָבִי
	2 m.	בַּרַיִּק	57223 .	\$7 2 80	F : = 71,2
	2 f.	77.27		7727J	77277
	1 c.	77.122	57.27		
Plur.	3 c.	יבְרָה	1122		ر اید ا
	2 m.				בַּיִּרְיָבַיִּרְעָּב
	2J.	1277	137.722		
	1 c.	127	1127	77277	1-7-271
Infin	. Absol.	تنت	Tiegr		7,277
	Constr.	יָבַבּיד		הוביה	1 = 71
Fur.	3 m.	727	727		1 = 7
	3 <i>J</i> .				
	2 m.	7225	7225	7-25	722
	2 f.		1225		
	1 c.	7228	7278	7-228	7228
Plur.	3 m				يرد ا
	3 <i>J</i> .			المراجعة المراجعة	
	$2 m_{\bullet}$	11227	17:22	:77227	
	2 J.				
	1 c.	בנבה	1 - 4	1	727.
MPER.	2 m.	יבלד		7227	
	2 f.	·نــ: ا			wanting
Plur.	2 m.		11277		
	2 <i>f</i> .	בַבוּדָּדָר			
Part.	Act.	י לבֶּיד		772	
	Pass.	77/27	772		

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by Pin to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.		
masc.	fem.	masc.	fem.	
חַוֹק	הַוֹּאָר	הוֹלָר	הַוֹקנָה	

FUTURE.

	3 masc.	$\Im fem.$	2 masc.	2 fem.	1 com.
Sing.	Pitt	Pigg	<u>הַּבֶּיל</u> ק	מַבּוּלִי	Pigs
PLUR.	בֶּדֶּילְקוּ	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓	ظثنظ	<u>מַבְיֹלְנָה</u>	Pita

3. Certain verbs, whose first radical is \$\mathbb{8}\$, receive IIholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (\$\mathbb{8}\mathbb{D}\$) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2~masc.	2 fem.	1 com.
Sing.	ראבַל	האבַל	האבַל	הארלר	ジュラ
PLUR.	13287	תֹאבֹלְכָּה	קזאַבְלהּ	האבַלְּבֶּה	נאבַל

Five verbs uniformly adopt this mode of inflection, viz.: \(\frac{1}{2}\times \to \text{ perish}, \frac{1}{2}\times \to \text{ be willing}, \frac{1}{2}\times \to \text{ cat}, \frac{1}{2}\times \to \text{ say}, \frac{1}{2}\times \to \text{ bake}; \tag{a few others indifferently follow this or the ordinary Pe guttural mode, \(\frac{1}{2}\times \to \text{ love}, \frac{1}{2}\times \to \text{ to take hold}, \(\frac{1}{2}\times \to \text{ to gather}.\)

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future a has (_) in one instance, בַּבְּבֶּר Ezek. 23:5. That of the Kal future ā has (_) in קְּבָּב Prov. 10:3, אָבֶר Ps. 29:9. Three verbs with future ō, בַּבָּר, סְּבָּר, have Pat-

tahlı in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, סְבָּרְלָּהְ Job 12:14. בְּהַרְּסֹר 2 Kin. 3:25 but הַהְּלְסֹר Ex. 19:21, 24; so with suffixes, בְּהָלְהָּל Ps. 141:5, קַהָּבְּי Isa. 22:19, בּהַלְהָּוּ Isa. 53:2. בְּהַלְהָּ hus בְּהַבְּלָּה וּ בִּרְבָּיִר.

- b. As x is always quiescent after Hholem in this latter form of the future, §57. 2. (2) a, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as & has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances & gives up its consonantal character after (") which is then lengthened to ("), המָאָה Mic. 4:8. When thus quiescent after either Tsere or Hholem, & is always omitted in the first person singular after the preformative אַ, דֹרָשׁ Gen. 32:5 for אָצֶּאָרָ, Prov. 8: 17 for אַמָּדֵל Gen. 24: 33 for אָבָאֹא, and occasionally in other persons, הַלֶּבֶּי Jer. 2:36 for הָבֶּא; so בָּתָא Deut. 33:21. הַבָּא Prov. 1:10, กุอัก Ps. 104:29, การก 2 Sam. 19:14, เกติว 2 Sam. 20:9, 1 Sam. 28:24; in a few instances the vowel letter 1 is substituted for it, אָבְילָה Ezek. 42: 5 for אָבְילָה Neh. 2: 7, Ps. 42: 10.
- d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, אַבְּאָבְּי Num. 32:30 for אַבְּאָבָּי, and five times in the Hiphil future. בְּאָבִירָה Yer. 46:8 for בְּאָבִירָה Hos. 11:4 for בַּאָבִירָה Neh. 13:13 for בְּאָבִירָה 1 Sam. 14:24 abbreviated from בְּאָבִי for בַּאָבִירָה 2 Sam. 20:5 K'ri for בַּאָבִירָה.
- e. & draws the vowel to itself from the preformative in তান্ত্র Prov. 1:22 Kal fut. for তান্ত্র in pause তান্ত্র Zech. 8:17, Ps. 4:3, 269. 3. c. Some so explain তান্ত্র সূচ্চ Job 20:26, regarding it as a Kal future for

with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, as בְּלָבָה Nah. 2:4, קְּבָּבָר Ps. 94:20.

- 3. a. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as אַרָּבָי, קּבְּיִלָּי, being rarely changed to Pattahh, as in אַבְּבָּיה Prov. 20: 16. or Seghol, as אַבְּבָּי Num. 11: 16, אַבְּבָּי Job 33: 5. In the inflected imperative Seghol occurs once instead of Hhirik, אַבְּיִבְּי Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, אַבְּיִבְּי Zeph. 3: 14 but אַבְּיַב Ps. 68: 5, אַבְּיִב Jer. 2: 12 but אַבְּיב Jer. 50: 27, though the o sound is once retained in the compound Sh'va of a pausal form, אַבְּבָּב Isa. 44: 27. Ewald explains בַּבְּבָּב Ex. 20: 5, 23: 24, Deut. 5: 9, and בַּבְּבָּב Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly be induced to serve. In a few Kal infinitives with a feminine termination ¬ has (), אַבְּבָּר Ezek. 16: 5, אֹבְּבָּבְּת Hos. 7: 4.
- b. In a very few instances Pattalih is found in the first syllable of the Niphal and of the Hiphil preterite, אָלָבֶי Ps. 89:8, בּלְּיִלָּה Judg. 8:19.
- \$112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (_). In בּבְּיבִיהַ 2 plur. pret., inf., בַּבְיּבָ imper. of בַּבְיּבָ, the initial בּבְּיבָ under the influence of the following יוֹ אַ receives (_) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, בַּבְּבָבְ בַּבְּ בַּבְּבָ בַּ, but commonly (_) in the imperative and infinitive, \$60. 3. b, בַּבַּ בַּבְּ inf., זבֵּ and בַּבַּ inf., זבֵּ and imper., בַּבְּ and בַבְּבָ inf., זבַ and imper. (but בַּבָּ בַ Job 34: 18 with בַ interrogative). בַּבַ בַּבָּ (with בַּ paragogic בַּבָּבָ , and in a very few instances the long vowel (_), \$60. 3. c, בַּבַ Ex. 16: 23 for בַּבָּ , Isa. 21: 12.
- 2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, §20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,,_,), (,,_,) or (,,,). In a very few instances this correspondence is neglected; thus, in ត្រីភ្នំក្នុគ្គ 3 fem. fut. of ត្រីក្ to go (comp. គ្រក់្នុង្គ from គ្រក់្នុង to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in (once, viz., Hab. 1:15 for הְצֶלֶה) and הְבֶּלָה Hiphil and Hophal preterites of לָּלָה to go up, and הֵבֶּבֶּרָתְּ (once, viz., Josh. 7:7 for הָבֶבֶּרָתָּ Hi. pret. of יְבֵר to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms לָבְּהִיּוֹת, to live, are pecu- יָהָלָת from נָהֹיָה from יָהָלָה from יָהָלָה to be, and יָהָלָה from יָהָלָה to live, are liar in having simple vocal Sh'va.

- 5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of π , which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.
- a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

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보고 Ni. Hi. to be red. 그런 K. Hi. to be vain. 그런 K. to gird.
기가 Ni. Hi. to be illus-
trious. 그런 K. Hi. to meditate. 그런 K. (not Ho.) to
trious. 그런 K. Ni. to honour. 그런 K. to cut.
*그런 K. to shut. 그런 K. Ni. to be. 그런 K. (not Hi.) to
되는 K. to learn. *그런 K. to injure, wound. live.
그는 K. to gird on. 보고 Ni. Hi. Ho. to hide. 그런 K. Hi. to be wise.
그런 K. Ni. (not Hi.) 그런 K. to beat off. *그런 K. meaning doubt-
to be guilty. 그런 Hi. to join together. ful.
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^{*} ἄπαξ λεγόμενον.

קבֵּר K. Ni. to desire.	הְבַּׁרְ K. to dig.	הֹלָטְ K. to put on as an
אַמְ K. to spare.	קבר K. Hi. to blush.	ornament.
בֹּבֶּיהָ K. Ni. to do vio-	שׁבַּׁחָ K. Ni. to search.	Hi. to gather much.
lence to.	= इंस् K. (not Hi.) to hew	. בְּרַר Ni. to be wanting.
אַרָּבְיּךְ K. to be leavened.	†־בַּק K. Ni. to investi-	קבָּי K. Ni. to trouble.
אבה K. to ferment.	gate.	Hi. to be presump-
אָדָּה K. to dedicate.	* אֹיָדְ K. to tremble.	tuous.
βόη Κ. to devour.	הֹחָתְ K. to take up.	ਈਵੜ K. Ni. to pervert.
בטַׁחָ K. to muzzle.	Ni. to be destined.	₩ K. Hi. to tithe.
קמה K. Hi. to lack.	אָהָל Ho. to be swaddled.	*Ein Ni. to be burnt up.
กลุ่กุ Ni. to cover.	בֹּדְתָּ K. Ni. Hi. to seal.	Fig K. III. to be re-
זבח K. Ni. to be panic-	ទាំក្ក K. to seize.	moved.
struck.	הבח K. to break through	ו אָבֶּיר K. Ni. Hi. to en-
្រុះក្ K. to delight.	zię K. to love, dote.	treat.

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

to bind.	הסְׁהָ to trust.	הְּשְׁיִ to wear.
न्हित् to turn.	ក្មុក្ to withhold.	ಗಿತ್ತು to encircle.
to take in pledge.	១២០ to uncover.	ದ್ವಾಸ to conceal.
ນ່ວຸກຸ to bind.	⊐យ៉ូក្ to think.	אביי to shut up, restrain.
pin to be strong.	ן to be dark.	크늘칼 to supplant.
កម៉ូក្ to be sick.	לבָּל to pass over.	jeg to smoke.
구불다 to divide.	ליִי to help.	רשׁיִי to be rich.

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

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=កំនុ 2 Chr. 19: 2, Pr. 15: 9, to love.

¬កំនុ Ps. 65: 7, to gird.

¬កំនុ Ps. 47: 10, to gather.

¬កំនុ Ps. 109: 23, to go.

=ម៉ុតុ Job 39: 4, Jer. 29: 8, to dream.

¬កំនុ Jer. 15: 17, Ps. 149: 5, and

¬កំនុ Job 20: 24, to change, pierce.
```

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

- § 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, בַּבְּבֶּבְּ, רְבָּבָּבְּ, Isa. 23:18, בַּבְּבָּבְּ (the retrocession of the accent by § 35. 1) Isa. 28:27, בְּבָּבָּי Job 38:24. בַּבְּבָּבְּ Num. 32:17, בַּבְּבָּי 2 Sam. 17:23, which is in one instance expressed by the vowel letter בּבְּבָּבְ בַּבְּבָּ בַּבְּ בַּבְּבָּ (two accents explained by § 42. a) Ezek. 26:15 for בְּבָּבְּבָּ, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in בַּבְּבָבְ Job 19:7, בַּבְּבַבָּ Laun. 2:11.
- 2. The initial הי of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as הַבְּהָהְ Jer. 37:12 for בְּהַבְּהָרָ אֵיבְּהָבְּ Eccles. 5:5, הְיִבְּיִבְּ Sam. 19:19. בְּבָּהָרָ Deut. 26:12, הְשָׁבְּם Neh. 10:39, למנהר 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, הְשָבָּבְ Lam. 2:11 for הְשַׁבְּבָּהְ בְּבָּהָרָ Ezek. 26:15.
- \$114. The letter הרפשות resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, בְּבָּבָּה Jon. 1:5, בַּבְּבָּה Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, הְבָּבְּה Deut. 19:6, בַּבְּבָּה 2 Sam. 7:10, הַבְּבְּבְּה Ps. 66:12, except in certain forms of the verb הַבְּבְּבְּּי, עוֹנָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אַרָּבְּבָּי, ווֹנְה אָרָה אָרְה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרְה אָרָה אָרְה אָ
- 9115. The verb אַבְּאָ reduplicates its last instead of its second radical in the Pual, אַבְאָדָּאָ הַבְּּאָ יִיבּיּ reduplicates its last syllable, אַבְאָדָאָדָ Laun. 2:11, פֿ92. מ. הַבְּאָבָאָדְ Hos. 11:3 has the appearance of a Hiphil preterite with ה prefixed instead of ה.

AYIN GUTTURAL VERBS.

§116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, §108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural, the presence of a guttural of the guttural of the guttural of the guttural upon a following vowel being converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural of the guttural upon a following vowel being converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural.

§117

- 2. No forms occur which could give rise to Pattahh furtive.
- 3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, נַּבְּלֵי for נַּבְּלֵי for בַּבְּלֵי.
- 4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4, مَا اللهُ الله
- §117. The inflections of Ayin guttural verbs may be shown by the example of \(\frac{1}{2} \), which in some species means to redeem, and in others to pollute. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.
- a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, §92. d, it is printed with Tsere in this and the following paradigms.

	PARADIGM	of Ayın	Guttur	AL VERBS	3.
	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
Ргет. 3 т.	ۊؚڲ۬ڎ	ۯڎؚڰۣۯ	585	£ <u>\$</u> č	78544
3 J.	בַּצִּבֶּרה	מִּצְלֵּה	פֿאַלָּה	בְּצֵבְּה	בוליליקב
2 m.	בַּאַלְתָּ	נּגָאַלְתָּ	נַצַּלְּתָ	נאַלְתָּ	בוֹשׁבּּׁאֵלְתָּ
2,7.	בָּאַלְתִּ	נגאלת	בַּצַלְתְ	נצלת	ָהַתְּבָּ <i>אֵ</i> לְתְּ
1 c.	פֿקּלְנִיב	מַנְאַלְתִי.	ניקליני	בּאַלְתִּ־	בִּוֹלְכְּאַלְּטִ-
Plur. 3 $c.$	בָּבֻלֹּוּ	ַנְרָאֲלֵר בּרְ	בַּצַלַר	הַצֵּלָר	הַתְּבָּמֲלֹנִי
2 m.	בּׁצַּלְּמֶׄם	נילאלמם	בַּצַלְהֶּים	באַלְתֵּם	בישמקמקם
2,7.	בַּאַלְּמֶּוֹ	כּלַאַלְמָּוֹ	<u>בּאַלְּשֶׂרְ</u>	ניּצּלְמֶׁנוֹ	הַתְּבָּצִלְמֶּוֹ
1 c.	בְּצַלְנוּ	כִּבְצֵׁלְנה	הַצַּאַלְנוּ	בּאַלְנדּ	התנאלוו
Infin. Abso	ol. dikş	تروّيز	ξĶş		
Cons		הַבְּצֵׁל	בַּאֶבָ הייי		החבמל
Fur. 3 m.	5 <u>8</u> 57	7485	רַבָּצֵׁל	רָבֹצֵל	יַתְבָּצֵׁל
3 <i>f</i> :	נעלקּק	فتؤتز	טַבּאָלָ	קַלאַל	הַתְּבֶּצֵׁל
2 m.	שַּבְּצֵׁל	تنذةج	תנאל	למיקק	טַקּבֶּאַל
2 <i>f</i> .	הַּבְּצֵלֵי	תּבָּצֵלִי	תֹבָּצֵלָי	רַזּגַאַלָּר	תֹתְבָּאֲלֵי
1 c.	2828	<u>\$</u> \$\$5	2828	2828	シネシムダ
Plur. 3 m.	רָה <u>ָא</u> ַלֹּר	יבָּ <u>אַ</u> לֿרּ	ָרָבָאַבֿרּ בָּבָאַבֿרּ	רְבְּצֵעְבֹר	יִתְבָּאֵלֹרּ
3 f.	נביקאלנה	שׁבְּצֵלְנֶה	עלקלנע	קנצלנה	מַתְגְּצַלְנָה
2 m.	נעלאקנ	הַבְּצֵלֵה	הַנְאֵלה	מַנְאַלָּר	ָתַּתְבָּצֵעֵׂנוּ
2 f.	טַבְצַבְיָּה	لنفرة بالمنابعة	لائة وذلا	הַנאַלְיָה	טַלּבְּצַלְנָהָת
1 c.	בּלַבְּצַל	נַבָּצֵל	בַבָּאָלָ	ַּנְבַאַל	נּתְבָּצֵל
Імрев, 2 т.		تنفقر	בָּאֵבָ		הַתְּבָּצֵׁל
2 f.	בַּאַלָּר	רוּבַּצַלֹּר	-285	wanting	התנצלי
Plur. 2 m.	₩1	דובאלר	בַּבַבלוּ		הַרְבָּצֵלה
2 f.	הְצֵׁלְנְה	הַבְּצֵלְּיָה	112573		הַתְּבָּצֵלְנָה
Part, Act	. 5 <u>%</u> 5		לַבּאָל		בּוּע פָּקֵל
Pass	• •	כַּבְּשָּׁל	• •	בְּדֹאֶׁל	

REMARKS ON AYIN GUTTURAL VERBS.

- \$118. 1. If the second radical is אָרָ , the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַאָּ to be long, בּלְהָן to be dried or desolate, אַרְהָן to tremble, אָרָה to repreach, to winter, אָרָה to sharpen, בֹּלֵי to be sweet, בֹלֵי to come near, בֹלֵי to cover; אָרָה to tear in pieces, has either Hholem or Pattahh; שֹלֵיה to plough has fut. o, to be silent has fut. a.
- 2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only to roar, and tip to lore, have Hholem; tip to curse, bip to trespass, and bip to do, have either Pattahh or Hholem; the future of tips to grasp, is tips? or tips?.
- 3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, הַבְּהָע Prov. 4:6, שַּׁצְּלְּהִי 2 Kin. 10:14, בַּבְּהָעָ 2 Sam. 22:43, שַּׁצְלֹהִי Isa. 45:11, בַּבְּהָע Gen. 29:32.
- 4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be স or another guttural. চুহুটুহুল্ Ezek. 7:27, সুহুটুহুল্ Prov. 6:27, সুহুটুহুল্ Ezek. 16:6, সেইইফ্ল Hos. 4:13, but Tsere occasionally in pause, সমুস্টুল্ Jer. 9:17.
- § 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite mid. \bar{c} : Gen. 27: 9, אַמֵּבָּהְ Deut. 15: 16; infinitive בָּבָּרָ 1 Sam. 7: 8, בּהַבָּ Jer. 15: 3, with Makkeph, בְּרָחִד 1 Kin. 5:20; Niphal infinitive, בַּהָבָּה Ex. 17:10, with suffixes. קֹבְשֶׁבֶּיקָ 2 Chron. 16: 7, 8, with prefixed , ਵਜੇੜ੍ਹ Judg. 11:25, 1 Sam. 20: 6, 28, and once anomalously with prefixed א, ביקא Ezek. 14:3 (a like substitution of S for T occurring once in the Hiphil preterite, ו אַגאַלְחָר: Isa. 63:3); future לְּחָר: Ex. 14:14, with Vav conversive, : נַּיְּמָבֶּמֶר ,Job 7:5, לַיִּקְבֶּמָר Ex. 32:1, רַיָּנָבֶּק Judg. 6:34, דַּיִּבָּמָר Ex. 9:15. וואלין Num. 22:25, or with the accent on the penult, בַּילָבֶּחָם Ex. 17:8, ביביהו Gen. 41:8; imperative, ביביה 1 Sam. 18:17, or with the accent thrown back, קַבְּבֶּר Gen. 13:9; Hiphil infinitive, בַּבֶּבֶּה 1 Sam. 27:12, קרְהָק Gen. 21:16, בְּחָבֶּק Deut. 7:2. apocopated future, בּרָבָּי I Sam. 2:10, בַּקְבֵּל Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, בַּקַבָּל), הַתְּשֶׁהַ Deut. 9: 26, וַבְּבֶּלֶת Ps. 12: 4, with Vav conversive, נַבָּבֶּלֶת 1 Kin. 22: 54, באבחל Zech. 11:8; imperative, הַבְּהֵב Ex. 28:1, with Makkeph, בּבְּהַה Ps. St:11, דְּוָבֶקְדְ 2 Sam. 20:4, הַקְהֵלֹּד Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הַרָּהָק Job 13 : 21, יַהְבֶּבֶר Ps. 69 : 24, though not always, הַחָהֶל Lev. 8:3. Hophal infinitive, בַחָהָב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, ערֶשׁ Lev. 5:22, רַבֶּׁחֶשׁ Hos. 9:2, בְּשֵׁהָ Gen. 39:14, רְבָּחָשׁ Ps. 104:26, קְּיָהֶ אָרָ זְּלִי: 10, הְיָשָּׁיָם Gen. 39: 4, בְּיֶבֶּּהְחָן Dan. 2: 1, בַּיֶבֶּהְתָ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, פַּרָשָׁבֶּם Isa. 1:15, :קַּבָּיַקָּקָּ (fem. לַכְחֶשְׁכֶּם Isa. 30: 18, לַכְחֶשְׁכֶּם but לְכַחֶשְׁכָּם Isa. 30: 18, לַכְחֶשְׁכָּם form for בְּבֶּיֶהְתָּה

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, בּהַבָּ Mal. 3:19, בּהַבְּ Ps. 103:13, דְּחָב Isa. 6:12, בּהַב Deut. 20:7, קּבְב Gen. 24:1 (קּבַב rarely occurs except in pause), בּבָב Isa. 25:11, and more rarely still in the imperative, בּבָב Ezek. 37:17, and future בּבְבָּב Prov. 14:10, בְּבָּצָב Dan. 1:8.

- 2. ឯង្គប់, which has Kamets in pause, ឯងគ្គប់, សេងគ្គប់, but most commonly Tsere before suffixes. ក្នុងគ្នប់, ខេងគ្គប់, exhibits the peculiar forms, ក្នុងគ្នប់ 1 Sam. 12:13, ក្នុងគ្នប់ 1 Sam. 1:20, ក្នុងគ្នប់ Judg. 13:6, ក្នុងគ្នប់ 1 Sam. 1:29.
- 3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ਜ , ቴርቪኒ Hos. 9:10, ቫርቪኒ Ruth 3:13, ቴርጂኒ Am. 2:4, ቴርቪኒኒ (by \$61.1) Isa. 30:12, ቴርቪኒኒ Deut. 20:2 (the alternate form being ቴርቪኒኒኒ Josh. 22:16), ቫርቪኒ Ex. 30:18. ቫርቪኒ Ezek. 8:6, and sometimes is changed to Pattahh, ቫርቪኒ Isa. 57:13, ቴርቪኒኒ Ezek. 20:27, ቫርቪኒኒ Hos. 5:2. ቫርቪኒ Deut. 10:15, ቫርዲኒ Isa. 57:13, or with simple Sh'va under the guttural, ቫርቪኒ Ps. 68:8, ቫርቪኒ 2 Chron. 26:19. In བངྡང། Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form བངྡང། Isa. 7:11, comp. བབྡང། Dan. 9:19, བརྡང། Ps. 41:5.
- 4. Hhirik of the inflected Kal imperative is retained before ন, কান্ড Josh. 9:6, and once before ন কান্ড Job 6:23; when the first radical is x it becomes Seghol, কান্ত Ps. 31:24. কান্ড Cant. 2:15; in other cases it is changed to Pattahh, নামুন্ত Isa. 14:31, কিন্তু Judg. 10:14.
- § 120. 1. The compound Sh'va after Kamets Hhatuph is (_). after Seghol (_). in other cases (_), as is sufficiently shown by the examples already adduced. Exceptions are rare, កាំកុន្ត Ruth 3:15, កាំក្នុងក្នុ Ezek. 16:33, ការូក្រុងក្នុង y'thá rēhā Isa. 44:13.
- 2. The letter before the guttural receives compound Shiva in First Gen. 21:6; in This Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter N, §11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, This; and This
- 3. Resh commonly receives simple Sh'va, though it has compound in some forms of קֹבֶּב, e. g. בְּבֹב Num. 6: 23, בַּבְב Gen. 27: 27.
- \$121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before স, almost always before স, and prevailingly before স, but rarely before স or স. The previous vowel remains short in চাইন to terrify. তাই to provoke. এইই to be few. াইই to shake, and চাইন to cry. It is sometimes lengthened though not always, in মুহ্ to make plain. মুহ্ to commit adultery. মুহ্ to despise, মুহ্ to reject, মুহ্ to ask; মুহ্ to consume. মুহ্ to sweep away by a tempest. মুহ্ to abhor; মুহ্ to affright. মান্হ to be dim, মানুহ to lead. It is also lengthened in মানুহ to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before המר בְּהֶלְ Pi. inf. Judg. 5:8, יְהָבׁ Pu. pret. Ezek. 21:18, יוֹם Pu. pret. Ps. 36:13, הַהְרָחַצְּהָר Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in בַּלָּה Ezek. 16:4, יְצִבֹּי Job 33:21, unless the point in the latter example is to be regarded as Mappik, §26.

- 2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural. בַּחַבְּיל Job 15:18, שַׁבְּחֹל Jer. 12:10, though it is in two instances changed to Seghol, אֱבֶּחֶל Judg. 5:28, בַּחַבְּילְחִיר Ps. 51:7.
- 3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, §63.1. a, הַּנֶּהֶקְיּהָר Ezek. 5:13, יַהְנֶּהֶחְ Num. 23:19, יְהֶנֶהֶה Num. 8:7.
- § 122. 1. בְּבֹּיֵלְ and מְבִּיִּשׁ are Piel forms with the third radical reduplicated in place of the second; מְחָבוּה doubles the second syllable; and אַרְבוּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. a.
- 2. בּילְשׁ and בֹּשֶׁ have two forms of the Piel, שֹׁשֵׁשׁ and שֹבֶּשׁ, בְּשִׁסְ Jer. 46:7.8; אָמָרְ Isa. 52:5, follows the analogy of the latter; אָמֵלְ Eccl. 12:5, is sometimes derived from בְּשִׁי to despise, as if it were for בְּיבִּי such a form would however be unexampled. The vowels show it to be the Hiphil future of בְּיבֹשׁ or rather בְּיבֹשׁ to flourish or blossom, the s being inserted as a vowel letter, § 11. 1. a. בְּיבִּשׁי Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, § 83. c. (2). בּיבִי Ezra 10:16 is an anomalous infinitive from בּיבִי which some regard as Kal, others as Piel.

LAMEDII GUTTURAL VERBS.

- § 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:
- 1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, רְשֶׁלֵּה.
- 2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. מַשֵּׁבֶּׁח or יָשֵׁבֶּׁח.

- 3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הַשְּׁלֵית , הַשְׁלֵית .
- 4. The guttural retains the simple Sh'va of the perfect verb before all afformatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, אָלֶהֶלָּה, הֹקְהָּשָׁ, הֹקָהָלָּה.
- 5. When, however, a personal afformative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, אַלְשָׁשָׁ.
- a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce ក្កាម៉ូឃុំ shālahhat instead of shālabhat. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive. §17. a.
- 6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.
- § 124. The inflections of Lamedh guttural verbs may be represented by ਸ਼ੜ੍ਹੇ to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with π of the prefix, according to § 82. 5.
- a. Instead of the Niphal infinitive obsolute with prefixed אונים, which does not happen to occur in any verb of this class, the alternate form with prefixed אונים, 191. b, is given in the paradigm, שולים being in actual use.

	Ρ.	ARADIGM	OF LAME	DH GUTT	JRAL VER	BS.
•		KAL.	NIPHAL.	PIEL.	шршь.	HITHPAEL.
Pret,	3 m.	שָׁלָּח	הַטָּעָה	π'nψ	דיש ליין	
	3 f.	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓	רַשִּׁלְּדָּד	יש לְּלֶּוֹדוֹ	הִייִלִּיתְּוּד	
	2 m.	הָלַּדְקה	וֹדָלַרְתַּ	ۺڐؚؠڟ	ŢŢĔŸŢŢ	רוֹשְׁמַלֵּקְתְּ
	2 <i>f</i> .	ۺٙڎٟؾۺ	وبالإورو	ښځرښ	ننمجونين	
	1 c.	שָׁלַּחְתִּי	נְשָׁלַּדְתִּי		المناب والمرا	רוְיַתְּבֹּוְתִי
Plur.	3 c.	שָׁלְּהֹ:	ביילות	بالأوالة	קריי לירוור	المنافية المراد
:	2 m.	הְלַּהְתָּם	רייילדותם	فترنشط		
	2f.	יִיבַרְהָיוֹן	ניילַדְוּמָן	بالتاليا	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓	النائية تاريا
	1 c.	فياذا	רִיִּילַרְיִּרִּ		הַיִּייִי לַּיְּדְנהּ	1-115-1-1
Infin.	Absol.	שַׁלּוּדָ	المام المام	השלה	הַטָּבָּה	
C	Constr.		٦٥٥	الله الله	1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	
Fur.	3 m.	ישלַת	njų:	יָשַׁלַּח:	רַשׁלַרוּד	רִשָּׁחָלֵּה
	3 <i>f</i> .	הִשְׁלֵּח	بونقيظ	הַשַּׁלַת	תַשְׁלֵּיתַ	High
:	2 m.	ಗ್ರಭಣ	ಗ್ರಹ್ಮ	njun	תַּיִילָיהַ	nigovin
:	2 J.	הַשְׁלָּהֹד	المناخ الما	High	يتباظرين	הייתיה
	1 c.	Ming.	الله الله الله الله الله الله الله الله	E	11.21.18	אָשְׁתַלֵּה
Plur.	3 m.	יִשׁלְהֹוּ	11 12 15	ישיי	التارية المار	יִשׁתַּבִּלְּוֹהֹוּ
;	3 <i>f</i> .	תיילקהו		הַשַּׁלַהְיָה	תִּיְשְלַּחְנָּה	
	2 m.	הִשְׁלְּחֹוּ		المن المنافقة	اللب الإحساد	
	2f.	תִשְׁלַּחְנָהוּ	הַשְּׁלַּחָיֶה	הַשַּׁלַּחְנָה	הַשְׁלַּרְנְה	ا الا الم الم الم الم الم الم الم الم ال
	1 c.	ڐڹؙڟڔٙڟ	TŞÇ	רְשֵׁלֵּח	77742	בַּיִּבַבַּר
IMPER.	2 m.	שָׁלַּת	nbein	שַׁלַח	הַלֶּעִידָ	
	2 f.	ישלהר	التاليان	٣	<u>הישליהי</u>	المراجعة المراجعة
Plur.	2 m.	יִּשְׁלְּ וֹ רוּ	(I.)	יַי לְּדֹּיִי	٦٣٦٥٠	النائية المالا
	2 f.	יו לַרָּדָּדָּ		שׁלַּדְּיבָר		ا و ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا
Part.	Act.	שׁלֵה		רְשָׁלֵּחַ	בישָׁלִיתַ	בישהלה
	Pass.	שָׁלֹּוּהַוֹ	הִשְׁלֶּח	·	•	•

REMARKS ON LAMEDH GUTTURAL VERBS.

- \$125. 1. The Kalfuture and imperative have Pattahh without exception: in one instance the K'thibh inserts ז, הַבְּבָּה Jer. 5:7, where the K'ri is স্ট্রুম্ . The vowel a is retained before suffixes, remaining short in মূল্ট্রুম্ Am. 9:1, but usually lengthened to Kamets, মূল্ট্রুম্ 2 Chron. 21:17. মূল্ট্রুম্ Gen. 23:11. In the paragogic imperative a may be retained. মূল্টুম্ John. 9:19, or rejected, and Hhirik given to the first radical. মূল্টুম্ John 32:10, মূল্ট্রুম্ Gen. 43:8. Hhirik appears in মূল্ট্রুম Gen. 25:31. but verbs whose last radical is স commonly take Kamets Hhatuph like perfect verbs both before paragogic ম, and suffixes, মূল্টুম্ I Chron. 29:18, মূল্টুম্ Prov. 3:3.
- 2. The Kal infinitive construct mostly has o, মুন্ন Jon. 2:1, মেন্দ্ Num. 17:28, াম্ Isa. 54:9, rarely a. চাইন্ Isa. 58:9, হারু Num. 20:3.
 নির্ম্ন 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph. চার্চ্ Zeph. 3:11; so sometimes before suffixes, চার্চ্ 2 Sam. 15:12. মান্দ্ Neh. 1:4, চার্দ্র Josh. 6:5, but more commonly Hhirik. চার্চ্ Am. 1:13, মান্দ্ Num. 35:19, মান্দ্ Neh. 8:5, rarely Pattahh, ব্রুচ্ Ezek. 25:6.
- 3. Most verbs with final স have Hholem in the Kal future and imperative. But such as have middle ē in the preterite take Pattahh, §82.1. a; and in addition the following. viz.: স্টুড় to shut. স্টুড় to say. স্টুড় to honour. স্টুড় to grow pale, স্টুড় to shake, স্টুড় to be rich, স্টুড় to entreat. স্টুড় to slip away, স্টুড় to press, স্টুড় to drink or be drunken. The following have Pattahh or Hholem, স্টুড় to decree, স্টুড় to row, স্টুড় fut. o, to reap, fut. a. to be short.
- § 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattalth-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., There Esth. 2:8, חַבֶּבֶהְ Isa. 51:14. future, הַבְּשָׁיִ Ps. 9:19. נְבָּבֶהָיִ Job 17:3. imperative, even in pause. אָרָאָהַ. Piel: preterite, אָרָאָ Lev. 14:8 בַּקָהָ 2 Chron. 34 : 4, infin. constr.. ਸਮੁੱਧ Hab. 1 : 13. ਸਮੁੱਧ Lam. 2 : 8, future. ਸਮੁੱਧ Job 16 : 13. : אַפּבְקים 2 Kin. 8 : 12, הְּבַּקְילֵין Deut. 7 : 5, imperative, הַבָּשִׁ Ex. 4 : 23. Hiphil : apocopated future, בְּבֶבֶי 2 Kin. 18:30, fut. with Vav conversive, בַּבְבֵי Judg. 4:23, fem. plur. ਸ਼ਰੂਵ੍ਰੇਸ਼ Ps. 119:171, imperative, ਸ਼ਰੂਸ Ps. 86:2. and even in pause, ਸਮੁੱਖਰ 1 Kin. 22: 12. Hithpael: ਸਮੁੱਤਰ Prov. 17: 14. Dan. 11:40, תַבְּאָבֶּיה Ps. 106:47: this species sometimes has Kamets in its pausal forms. אַקְבַּקְיָּהָ Josh. 9: 13. יצָבֶּקָהָהָ Ps. 197: 27. On the other hand, the absolute infinitives: Piel, not Deut. 22:7. Hiphil. ក្នុងរុក្ស Isa, 7:11, Hophal, ក្នុងរុក្ស Ezek, 16:4. Participles: Kal, ក្នុង Deut, 28:52, but occasionally in the construct state with Pattahh. 🚎 Ps. 91:9. רְבֶּע Isa. 51:15, בּבְּיֹר Isa. 42:5. בּבָּעׁי Lev. 11:7, Piel. בְּבַעָּי I Kin. 3:3, Hithpael, בְּבָּעִי I Sam. 21:15. There is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. ਜ਼ਿਸ਼ਲ Deut. 15:18. fut. ਜ਼ਿਸ਼ਲ Gen. 31:27. There is one instance of Pattahli in the Hiphil inf. const., ਜ਼ਿਸ਼ਾ Job 6:26.

- 2. In verbs with final הראבור Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, §65. a) is commonly retained elsewhere, הַבְּשׁ Ps. 76:4. בַּבָּשׁ Ex. 9:25, הַבְּּתַהְ Prov. 25:6, הַבָּתָהְ Ps. 93:1, בַּבָּת Gen. 22:14, בַּבָּת Gen. 10:19, בַּבָּת Zeph. 2:4. Two verbs have Seghol in the Piel preterite, בַּבָּת (in pause, בַּבָּת) and בַּבָּב.
- § 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, កម្មជម្លា Ruth 2:8, ខេត្តប្លើ Ezek. 16:28, កម្មជម្លា Esth. 4:14, ក្រាដ្ឋក្នុ Ezek. 16:4, scarcely ever simple Sh'va, ក្រុក្ខខ្ញុំ I Kin. 14:3. កុក្ខឃុំ Jer. 13:5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, §61.2), unless in កក្កខ្លុំ Gen. 30:5, and កក្កខ្លុំ Gen. 20:16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "she was reproved." or it is adjudged (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it thou art judged, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, ប្រជុំ Gen. 4:23 for កុំបុខឃុំ
- 2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb. לְּבֶּבְיְ Num. 24: 11, לְּבָבְּיִךְ Prov. 25: 17, but also in the first plural of the preterite, לְּבַּבְּיִרְ Ps. 44: 18 (שִׁקְבִּיִלְּיִּרְ ver. 21), בּוֹלְבְּיִרְ Isa. 59: 12. בּוֹלְבְּבָּבְ Ps. 35: 25, בּוֹלְבְּבָּיִר 2 Sam. 21: 6, לְּבִּבְּיִבְ Ps. 132: 6; דוֹ retains simple Sh'va before all personal terminations and suffixes, בְּבְיִבְיִּ Judg. 4: 20, בּבְּיִבְיִּ Mal. 1: 7, בּבְּיִבְיִּ Josh. 4: 23.
- 3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אַבְּשָבָּאַ Isa. 27:4, הַבְּבָּאָדָ Gen. 2:23.
- § 128. The Hiphil infinitive construct once has the feminine ending רַּזְּ, בַּזְּבֶּלְיִתְּ Ezek. 24:26; תַּבְּבֶּלְיִנְתְּ Ezek. 16:50 for בַּבְּבָּלְיִנְתְּ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נשׁקָּל Am. 8:8 K'thibh for בַּבְּבָּיִנְיִי the guttural י is elided, § 53. 3.

PE NUN (79) VERBS.

- § 129. Nun, as the first radical of verbs, has two peculiarities, viz.:
 - 1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, שַּבְּילֵ becomes שַבְּילֵ, written שַבְּיל, so שַבְּיל for שַבְּילָם, for הַבְּילִם for the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שַבְּיל for שַבְּילָ.

- 2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, where the property of the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination of thus, thus, the primary form being where the primary form the primary form being where the primary form the primary form the primary form being where the primary form the p
- a. In the Indo-European languages likewise, n is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\frac{\partial}{\partial y}$ $\frac{\partial y}{\partial x}$ $\frac{\partial y}{\partial$
- § 130. 1. The inflections of Pe Nun verbs may be represented by to approach. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of to give, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.
- a. The Kal of $\dot{\mathbf{u}}_{22}^{\mathbf{i}}$ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.
- b. The future of יְבֹין has Pattahh in one instance before Makkeph, בַּקֹר Judg. 16:5.

	PARAL	oigm of I	PE NUN V	VERBS.	
	KAL.	ZIPHAL.	пірпіг.	норнаь.	KAL.
Ркет. 3 т.	ولان ت	زؤك	הַוֹּבְּ־יִשׁ	Tän	10:
3 J.	בָּבִּשָּׁר,	ببنات	بالجُ نِهِ ٢٠	השָּׁבֶּי	בַּנְתַבָּה
2 m.	בֿקֿיִשְׁתָּ	נַבַּשְׁתָּ	باخبار	بَاذِصِمِ	ثرَبُنْ
2 f.	ڐڋۺڟ	ಶುದ್ಧಾನ	بالإنابة	קַלַּשְׁתָּ	בָתַתְּית
1 c.	בָבַיִּשְׁתִּי	دَةِ بِ بِرَ	بالإناب	רַבַּשׁתָּד.	בֿעַנַּב.
Plur. 3 c .	בְּבְשׁׁוּר	٦٤٥	הוגרשר.	הְבְּשׁר	בָּתְבֹּרִּ
2 m.	נְצַשְׁמֶּם	נבטמם	ناةفش	קבַּשְׁמֶּם	יַתַהָּבּ
2 J.	نڌڻيشرر	ويتاب	نتقشت	كالإشتان	נֹתַּמָּל
1 c.	קַבַ יְשְׁנַרָּ	45 45 45	नायंगा	אַב שׁנרּ	בְּבֵוֹנֵה בְּבֵוֹנֵה
Infin. Absol.	טָלוש	הובלנד	בוּגִּשׁ	הַלָּשׁ	בָּתֹוֹן
${\it Constr.}$	پُپُر	تراثية ت	בוּגִּישׁ	·	נַיִּנִת
Frr. 3 m.	רָבִּנִשׁ :	רבָּבָּש	تاجًا ت	υät	7277
3 f.	جيظة	הַּלְבִּׁשׁ	שַּוּבִּישׁ	क्षंद्रंष	הוהבן
2 m.	מַלַשׁ	מַלְבֵּשׁ	<u>تر</u> ېځ-ښ	שָׁבַּשׁ	فرتا
2 f.	فلأفر	הַבָּוְשׁר	שַּבִּישִׁי	ָּקִבְּשִׁ <i>י</i>	הַתְּבָּר
1 c.	<u> %</u> <u>ė</u> w	מָבָלֵשׁ	Zi-‡Z	nic	30%
Plur. 3 m .	אָשׁיִדְּי	المنابة المنابة	רַבִּינוּף	٦٤٦٢	יַתְּלֵּהַ -
3 <i>f</i> .	הַבִּשְׁיבָה	فتؤينون	מַבֵּישְיבָה	הַבִּשְבָּה	فترتبين)
2 m.	הַנְשׁה	hüzzn	تغنصه	าบรุกุ	הַזַּהְנכר
2 f.	הַבַּשְּבָה	بتغةضت	والأشائي	הַלִּשְׁינָה	ظرَاؤك)
1 c.	تغ	بين الم	<u>פ</u> ֹּגִּרשׁ	r in the second	ذريل
MPER. 2 m.	فنت	رروايات	تينت	-	142
2 f.	لإنباد	רקישר	المراج والبار	wanting	רָבְבָּר
Plur. 2 m .	بالتا	المراجة المالة	דולרשו		הָגכׁוּ
2 f.	الم للم الم	דולְגִּי שְׁעְרָדּ			(מִבְּדוֹ)
Part. Act.	נֹלֵט		בַּּבִּישׁ		נֹתֵּין
Pass.	בָּלִרִּשׁ	بنات		بإذ	נַתֹּוּיִ

REMARKS ON PE NUN VERBS.

- § 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, ២៧០ Num. 34: 18, ២០០ 2 Kin. 4: 24. ២០០ Gen. 24: 48, ២០០ Ex. 15: 2. It is, however, always assimilated in ២០០ the Niphal preterite of ២០០ to repent, and occasionally in ២០០ to descend, e.g. ២០០ Jer. 21: 13. ២០០ Prov. 17: 10, ២០០ Ps. 38: 3 but ២០០ ibid. ២០០ Joel 4: 11.
- 2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: אָבָּיִלְּהָ Isa. 58:3, קְּבְּיִה Ps. 68:3. עַבְּילֵּה Jor. 3:5, פּבְּיבָּה Deut. 33:9 (and occusionally elsewhere), רַבְּיִבְּי Job 40:31, יִּבְּבָּר Isa. 29:1, קְּבְּהָר Ezek. 22:20, בְּבָּי (for בְּבָּיִבְ Num. 5:22, קֹרְיבָ (for בְּבִּיבְ with Daghesh-forte separative, 21. 5) Isa. 33:1, בְּבִּיבְ Judg. 20:31.
- 3. Nun is commonly rejected from the Kal imperative with a, בַּצַב Sam. 1: 15 (once before Makkeph. בּשַב Gen. 19: 9, in plural בּצַב 1 Kin. 18: 30 and בּצַב Josh. 3: 9), בּצַב Ex. 3: 5, בּצַב Job 1: 11, בּצַב Deut. 2: 24. בּצַב Ezek. 37: 9, בּצַב Gen. 27: 26, though it is occusionally retained. בּצַב Xin. 19: 29, בּצַב Ps. 10: 12, or by a variant orthography. בּצַב Ps. 4: 7 but always elsewhere בּצַב In imperatives with a, and in Lamedh He verbs which have ē in the imperative, Nun is invariably retained. בּצַב Prov. 17: 14, בַצַב Ps. 24: 14, בַבְּב Nun. 31: 2, בַבָּב Gen. 30: 27, בּצַב Ex. 8: 1.
- 4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: Fund (with suffix, high) from whi, high from red; red (twice) and the from red; red (once) and the from red; sum has red (by \$60.3.c), with the preposition \$7, red by \$57.2.(3), once red (\$53.3) Job 41:17, once without the feminine ending, with Ps. 89:10, and twice with; into has commonly red (for red), with suffixes red; but it num. 20:21, and red Gen. 38:9.
- 5. The absolute infinitive Niphal appears in the three forms ਮੁੱਖ Jer. 32:4, ਸੁੱਖਰ Ps. 68:3, and ਸੁੱਖ Judg. 20:39.
- 6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, §82.5. a, הַּבְּשׁתָּה Ezek. 5:13, בַּבּאֹתָה Ezek. 37:10, Jer. 23:13, אַשָּׁהָה Num. 24:7, Dan. 11: 14, יִבְּאַהְ Isa. 52:5.
- § 132. 1. The last radical of ក្រុះ is assimilated in the Niphal as well as in the Kal species, ២ភូមិ Lev. 26: 25. The final Nun of other verbs remains without assimilation, ក្រុះខ្លុំ ក្រុះខ្លុំ ក្រុះខ្លុំ In 2 Sam. 22: 41 កក្រ is for កក្រ which is found in the parallel passage Ps. 18: 41. ក្រ 1 Kin. 6: 19, 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (ភ្ល) prolonged by reduplication, which is the case with some other short words, e. g. គឺក្នុំ from ក្រុំ ភ្លៃ for កុំខ្លុំ others regard it as the infinitive Frig with the 3 fem. plur. suffix or with 7 paragogic; Gesenius takes it to be, as always elsewhere, the

- 2 mass. sing. of the Kal future. The Ps. 8:2, is not the Kal infinitive (Kimchi), nor the 3 fem. sing. pret. for The (Nordheimer), but the imperative with paragogic The See Alexander in loc.
- 2. The peculiarities of Pe Nun verbs are shared by $\Gamma_{\square}^{\perp} \gtrsim to take$, whose first radical is assimilated or rejected in the same manner as 2. Kal inf. const. $\Gamma_{\square}^{\perp} \gtrsim 1$ (with prep. $\frac{1}{2}$, $\Gamma_{\square}^{\perp} \gtrsim 1$, to be distinguished from $\Gamma_{\square}^{\perp} \gtrsim 1$ fem. sing. pret.), once $\Gamma_{\square}^{\perp} \gtrsim 1$ (by (60, 3, c)) 2 Kin. 12:9, with suffixes $\Gamma_{\square}^{\perp} \gtrsim 1$ fut. $\Gamma_{\square}^{\perp} \gtrsim 1$ imper. $\Gamma_{\square} \gtrsim 1$ rarely $\Gamma_{\square} \gtrsim 1$, $\Gamma_{\square} \gtrsim 1$, but Niph. pret. $\Gamma_{\square} \gtrsim 1$. In Hos. 11:3 $\Gamma_{\square}^{\perp} \gtrsim 1$ is the masculine infinitive with the suffix for $\Gamma_{\square}^{\perp} \gtrsim 1$; the same form occurs without a suffix, $\Gamma_{\square}^{\perp} \gtrsim 1$ Ezek. 17:5, or this may be explained with Gesenius as a preterite for $\Gamma_{\square} \gtrsim 1$.
- 3. In Isa. 64: $5 + \frac{1}{2}$ has the form of a Hiphil future from $\frac{1}{2}$, but the sense shows it to be from $\frac{1}{2}$ for $\frac{1}{2}$, Daghesh-forte being omitted and the previous vowel lengthened in consequence, $\frac{1}{2}$ 59. a.

AYIN DOUBLED (כ"ל) VERBS.

- § 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.
- §134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpacl from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, 25 for 2
- 2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

- §135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.
- 1. When the first radical has a vowel (pretonic Kamets, § \$2.1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus בַּבָּס, בַסׁ, בַסֹּ, בַסֹּ, בַסֹּ, בַסֹּ, בַסֹּ, בַסֹּ, בַסֹּ, בַסַּ, בַּסַּ, בַּסַ, בַּסַּ, בַּסָּ, בַּסַּ, בַּסָּ, בַּסָּ, בַּסָּ, בַּסָּ, בַּסָּ, בַּסָּ, בַּסַּ, בַּסַּ, בַּסַּ, בַּסָּ, בַּסַּ, בַּסַּ, בַּסַּ, בַּסָּ, בַּסַּ, בַּסָּ, בַּסָּ, בַּסַּ, בַּסַּ, בַּסַּ, בַּסַּ, בַּסָּ, בַּסָּ, בַּסַּ, בַּסָּ, בַּסַּ, בַּסַּ, בַּסָּ, בַּסִּיּ, בַּסִּיּ, בַּסִּיּ, בַּסָּ, בַּסִּיּ, בַּסִּיּ, בַּסִּיּ, בַּסִּיּ, בַּסִּיּ, בַּסִּיּ, בַּסּיּ, בַּסּיּ, בַּיּיּסָּ, בַּסּיּ, בַּסּיּ, בַּסִּיּ, בַּסִּיּיּ, בַּיּיּיּ, בַּסּיּיּ, בַּיּיּיּ, בַּיּיּיּ, בַּיּיּיּ, בַּיּיּיּ, בַּיּיּיּ, בַּ
- 2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future 225 becomes 25 with 7 in a simple syllable, contrary to §18.2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus 25; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, §59, thus, in verbs fut. a, 35 for 35; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, §55.2.a(1), it may be neglected and \bar{a} , the simplest of the long vowels, given to the preformative, which is the most common expedient, thus 25?. The three possible forms of this tense are consequently 25?, 25 and 35?

In the Niphal preterite $\frac{1}{2}$ becomes by contraction $\frac{1}{2}$. In a few verbs beginning with $\frac{1}{2}$ the short vowel is retained in an intermediate syllable, thus $\frac{1}{2}$ for $\frac{1}{2}$; in other cases Hhirik is lengthened to Tsere, $\frac{1}{2}$ for $\frac{1}{2}$, or as the Hhirik is not essential to the form but has arisen from Sh'va, $\frac{1}{2}$ S2. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus $\frac{1}{2}$. The forms of this tense are, therefore, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$.

In the Hiphil and Hophal species the vowels of the pre-

- fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הַּסֶׁב for הַסְבּיב or יַסֵּב for הַסְבּיב for הַסְבְּיב הַסְבְּיב for הַסְבְּיב הַסְבְּיב הַסְבְּיב הַסְבְּיב הַסְבְּיב הַבְּיב הַסְבְּיב הַיּב הַסְבְּיב הַבְּיב הַבְּיב הַסְבְּיב הַבְּיב הַבְּיב הַסְבְּיב הַבְּיב הַבְּיב הַבְּיב הַבְּיב הַב
- 3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, §61. 4. Thus, in the Niphal future and imperative There is compressed to Pattahh, בְּשָׁבֶּר, בְּשֶׁבֶּר, בְּשֶׁבֶּר, בַּשְּׁבֶּר, בַּשְׁבֶּר, בַּשְּׁבֶּר, בַּשְּבֶּר, בַּשְּׁבֶר, בַּשְּׁבֶר, בּמִשְׁבִּר, בַּשְּׁבֶּר, בַּשְּׁבֶּר, בַּשְּׁבֶר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַשְּׁבִיר, בַשְׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַּשְׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַשְּׁבִיר, בַּשְּׁבִיר, בַּשְׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְׁבִיר, בַשְּׁבִיר, בַּשְּׁבִיר, בַשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְּׁבִיר, בַּשְׁבִיר, בַּשְּׁבּיר, בַשְּׁבּיר, בַשְּׁבּיר, בַשְּׁבּיר, בַשְּׁבָּיר, בַּשְּׁבִיר, בַּשְּׁבּיר, בּשְׁבּיר, בַּשְּׁבּיר, בּשְּבּיר, בַּשְּׁבּיר, בּשְׁבִיר, בַּשְּׁבּיר, בַּשְּׁבּיר, בַּשְׁבּיר, בּשְׁבִיר, בַּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִיר, בּשְׁבִּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְׁבִיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבָּיר, בּשְׁבִּיר, בּשְׁבִּיר, בּשְׁבּיר, בּשְׁבּיר, בּשְּבּיר, בּשְׁבּיר, בּשְּבִיר, בּשְׁבִיר, בּשְּבִייר, בּשְּבִייר, בּשְ
- § 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But
- 1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, סְבֹּדְּל, בֹּלֶבֶּר, בַּׁלֶבֶּר,
- 2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels; \bar{o} (i) in the preterite, and e (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, בּסְבּית, הָסָבּית, הָסָבּית.
- 3. When by the operation of the rules already given, §135.2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, אַבְּיכַּהְ, הַּבְּיבַּהָה.

\$137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as אַבְּיבָּה, אַבְּיהָה. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as אַבְּבְּבָה. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as בַּבְּבָּבָּה, כַּהְבֵּבָּב,

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of pop to surround. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in 1929 to excite.

a. The Hithpael of zho does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the profit the prefix, agreeably to §82. 5.

b. In his Manual Lexicon. Gesenius gives to good the meaning to arm, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, to excite.

			Paradigm	of Ayin
	KAL.		NIPHAL.	PIEL.
Ргет. 3 т.	≠∓⊅	25	252	כוֹמֵב
3 f.	ָּבֶבְרָ ה	مَخِت	נְבַבְרוּ	קוֹבְבָּה
2 m.	(בְבַבְק	בֿקוּתָ	נְכַבּוֹתָ	כובַבְתָ
2 J.	(בְבַבְּסְ	כַבּוֹת	ּלְכַבּוֹת	סובַבה
1 c.	בְבַבְרָת	כַבּוֹתִי	נְסַבּוֹתִי	כובַבְתִּי
Plur. 3 c .	קַבְבֹּוּ	בַבּרּ	נַלַברּ	קובבר
2 m.	(בֿבַבְּמֶׁם)	סַבוּהֶׂם	נפבומֶם	ָּסְוֹבַבְהָ <i>ׁ</i> מֵם
2,7.	(کِتَدُثُرُلُ)	בַבוֹתֶּל	יְבַבּוֹתֶ <i>ו</i> ָן	קובבתו
1 c.	בְבַבְיּוּ	סַבּרנר	רְבַבּוֹינוּ	סובבנו
Infin. Absol.	ַםְבֹוּב	= 5	בופוב	כובב
Constr.	=	<u>=</u> :5	בַּהָּבָּ	כוֹבֶּב
Fur. 3 m.	נָלב	=57	± <u>ē</u> :	בבוֹסַיִ
3 <i>f</i> .	בפֿהַ	=91	=\$57	תַּסוֹבֶב
2 m.	Ξ۵ಧ	=ಥಿಗ	=ਕੁੱਖ	בבְיכה
2 f.	מָבֹבִי	ئۆ≒.	-ਡੋ₽ੰਡ	הַבָּרַבְבָּר
1 c.	ZÖS	298	===	בבְיבֹצַ
$Plur.\ 3\ m.$	רָכֹבוּ	רָפָבׁוּ	<u>הַפַּבּר</u>	יִבוֹבְבֹּוּ
3 <i>f</i> .	הָסָבֶּרנָת הַסָבֶּרנָת	הפבנה	ಗ್ರಾಕ್ಷಿಣ	תֹסובבנת
2 m.	קלבר	הִקּבֶר	הַפַּבר	הקרבבר
2 f.	הָסֶבֶּריבָה	הַפְּבְּרָה	הַפַּבנָה	תכובבנה
1 c.	נָלב	נפב	נפַב	ָבְיבֹי מָבוּבְב
IMPER. 2 m.	=	.ö	=5.7	حنيت
2 f.	<u>-</u>	Ċ	רַפַּׂבִּי	כּוֹבְבִּ ־
Plur. 2 m .	בוּ	. <u>.</u>	הַפַבּר	סרבבר
2 <i>f</i> .	÷	Ç	הבַּבְּרָה. הרבּבְּרָה	לוב <u>ר</u> קה
Part. Act.		5		בָּבּבֹב
Pass.	בֿרִב	Ç	تِ نُ	:

Doubled	VERBS.		
HIPHIL.	пориль.	интираец.	PIEL.
בבה	= <u>5</u> 777		40=0
הַבָּבָה	דוּלַבָּדוּ	ָהַבְּרִבְּיִה <u>ָ</u>	הַבְּקְהַ
בוסבות		הַקיבֹבְי	72270
בונקות		הַלְּמִוּבַבְּרְתְּ	ָהַבְּבַיָּה
ביבותי		יוֹבְתּוֹבְבְיִתִּי	יַּבְבַיִּבִי
בובָבוּ	רוּיַלַבּוּ	הַלְּתוֹּדְבֹר	ָהַלְהָלָהָּ קרְלְלָהָּ
בׁיבׁבּיִּלֶּם		ביבּליוּבּבמים	ָהַלְבַלְהָ <u>ׁ</u> ם
בובבומו		ليخاطر قذشا	מבסבמו
הָסָבּוֹנוּ			סַרְבַּרְבֵּי
=5.7			קַבֶּבֶּהָ
בְבָּב		בְבָׁהַהְרָב	70.70
רָבָּב	רוַכַב	יִּסְתּוֹבֶב	יַבַּבָבַיִּ
ニネジ	בּוּבַׂב	בֹבְהֹבִי	קסַרְטַׁדְּ
בֹבֶהַ	<u> ಪ್ರಕ್ರಿಸ್</u>		12-27
ئةۋخر	- <u>=</u> ====	בֹבְירִבְּי	מַבַּבְּבָּרָי
Ξģģ	ニさか	מָכּתוֹבֶב	72723
įģŒŕ	ಗಾರ್ತಗ	المراجعة الم	*127727
עַסָבֶּינָה			הברבידה
מָלבוּ	הזּלַבוּ	فضائخت	הַבַּבְּיָבׁה
שׁבָבֶבֶיהָה		עסמובביה	הברבה
נַבֵּב	ַרַּבַב 	בְּבְּתוֹיבִב	יוברבין:
=57			7220
דְבַבִּר	wanting	-======================================	בַבְּבָּרָי
קמַבוּ	₀	בולישור ביני	בַבְּקָבֹרּ
ביביבים		היילינית	בַּבְבַבְּיָד
בָּבֶּב	*	הלשוקב	רַבַּרְבֵּרְ
	בוּבָּב		

REMARKS ON AYIN DOUBLED VERBS.

- § 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, אַבְּיבְּעָרָ Zech. 8:14. 15, אַבְּיבְּעָרָ Deut. 2:35. and there are no examples of it in the second; אַבָּי Gen. 49:23 and אַבֵּי Job 24:24 are preterites with Hholem, §82. 1. In Ps. 118:11, אַבַּיבְּעָרָ לוּנָי וּשְׁבְּעִירְ בַּבְּיבְּעָרְ לִּנְי וּשְׁרִ בַּבְּיבְּעָרְ לִּנְי וּשְׁרְ בַּעְּרְ בִּעְרְ בַּעְרְ בִּעְרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעַרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעַרְ בְּעִרְ בְּעַרְ בְּעִרְ בְּעִרְ בְּעַרְ בְּעִרְ בְּעִבְּעִי בְּעִרְ בְּעִרְ בְּעִרְ בְּעִר בְּעִרְ בְּעִי בְעִי בְּעִי בְּעְי בְּעִי בְּיבְי בְּעְי בְּעְ בְּיבְי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּי בְּעִי בְּעִי בְּעִי בְּעְי בְּעבְי בְּעְי בְּעבְי בְּעבְי בְּעִי בְּי בְּעבְי בְּעבְי בְּעבְי בְּיבְי בְּיבְי בְּיבְי בְּיבְיבְי בְּיבְי בְּיבְי בְּיבְיבְים ב
- 2. The following are examples of the contracted infinitive absolute, בָּהָ Num. 23:25, בוֹיב Ruth 2:16, בוֹים Isa. 24:19, בוֹיה (with a paragogic termination) ibid.; of the uncontracted, אָלוֹרָ, אָלוֹרָ, אָלוֹרָ, קּבֹּבֶי, מוֹליד, הַּוֹלְים, of the infinitive construct, זוֹן and בֹל, בבֹלים, and בֹל, ברלים, דב', דב', once with u as in Ayin Vav verbs, אב Eccles. 9:1, and occasionally with a, רַבד Isa. 45:1, אָטָ Jer. 5:26, בּלָּם (with 3 plur. suf.) Eccl. 3:18, בְּיִבְיִם Isa. 30:18 (สมุทิ Ps. 102:14); בַּיְבָּחָבֻ Isa. 17:14, though sometimes explained as the noun to with the suffix their bread, is the infinitive of pan to grow warm; pana Gen. 6:3 Eng. ver. for that also, as if compounded of the prep. $\frac{\pi}{2}$, the abbreviated relative and $\frac{\pi}{2}$, is by the latest authorities regarded as the infinitive of 岩ヴ in their erring; Job 29: 3 has Hhirik before the suffix. The feminine termination הלבלו is appended to the following infinitives, בילים Ps. 77:10, Job 19:17. שלים Ezek. 36:3. דְּבֵּי רַ Ps. 17:3. The imperative, which is always contracted, has mostly Hholem, בט בוֹשׁ and בשׁ but sometimes Pattahh. בי Ps. 119: 22 (elsewhere אוֹן), אוֹבָים Ps. 80:16. Fürst regards רַהַ as a contracted participle from ភក្កា, analagous to the Ayiu Vav form 🖼 .
- § 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, בּבֹּי, בֹבֵּי, בֹבֵּי, בֹבִּי, בֹבִי, בֹבִי, פֹבּי, עוֹם (2) With Tsere under the personal prefix, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַּבָּי, פֿבּי, פֿבּי, פֿבּי, פֿבּי, בַבִּי, בַּבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִּי, בַבִי, בַבִּי, בַּבִּי, בַבִּי, בַבִּי, בַּבִּי, בַבִּי, בַבּי, בַבִּי, בַבּיי, בַבְּי, בַבְּי, בַבְּי, בַּבְי, בַּבְי, בַּבּי, בַּבְי, בַּבְי, בַּבּי, בַּבּי, בַּבּי, בַּבּי, בַּי, בַּבְי, בַּבְי, בַּבְי, בַּבְי, בַּבִּי, בַּבִּי, בַּבִּי, בַּבִּי, בַבּי, בַּבְּי, בַּבְּי, בַּבְּי, בַּבְּי, בַּבְּי, בַּבְּי, בַּבְי, בַּבְּי, בַּבְּי, בַּבְּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּיי, בּבּי, בַּבּי, בַּבּי, בַּבּי, בַּבּי, בַּבּי, בַּבּי, בּבּי, בַּבּי, בַּבּי, בּבּי, בּבּיי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּיי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בבּבּי, בבּיי, בבּיי, בבּבּיי, בבּבּי, בבּבּיי, בבּבּי, בבּבּיי, בבּבּי, בב

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, אָבָּיָן, אָבָּיִּן, שְּבָּיִּן, שִּבְּיִּן, שִּבְּיִּן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, בַּיִּבְּיִן, Prov. 29: 6, בְּבִּיִּן, Isa. 42: 4, Eccles. 12: 6, בַּבְּיִּהְ Ezck. 24: 11 and perhaps בְּבָי Gen. 49: 19, Hab. 3: 16, בַּבְּיִב Ps. 91: 6, though Gesenius assumes the existence of בַּבְּיב and בַּבְּיב as distinct roots from בַּבָּי and בַּבְּיב .

- 2. The Niphal preterite and participle: (1) With Hhirik under the prefixed בּ, בְּבְּיֹבְיּ Job 20: 28, בְּבָּיִ בְּיִבְּי (2) With Tsere under the prefix, בְּבָּי Jer. 22: 23, בַּבְּיִב Mal. 3: 9, בַּבְּיב Isa. 57: 5. (3) With Kamets under the prefix, בְּבָּי בְּבְּי בְּבָּי אָבְּי בְּבָּי sometimes the repetition of like vowels in successive syllables is avoided by exchanging a of the last syllable for Tsere, בַּבָּ and בַּבְּי בִּבְּי and בַּבְּי בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּי בַּבְּ בַּבְ בַּבְּ בַּבְּם בַּיבָּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּ בַבְּיבָּ בַּ בְּיבָּ בַּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְ בַּבְּ בַּבְּ בַּבְּ בַּבְיבָּ בַּבְ בָּבְ בָּבְ בַּבְּ בַּבְ בָּבְּבָּ בָּבְ בַּבְּ בַּבְ בַּבְּבָּב בָּבְּ בַּבְּ בַּבְּבָּ בַּבְ בַּבְ בַּבְּבָּ בַּבְ בַּבְ בַּבְּבָּ בַּבְ בַּבְ בַּבְ בַּבְ בַּבְ בַּבְּבְי בְּבָּ בְּבְ בָּבְ בָּבְ בַּבְּבָּ בָּבְ בַּבְּבָּ בַּבְ בָּבְ בַּבְ בַּבְ בַּבְ בַּבְ בַּבְּבָּב בָּבְ בַּבְ בַּבְ בַּבְ בַּבְ בַּבְּב בָּבְיבָּ בְּבָּב בָּבְ בָּבְ בָּבְ בַּבְּבָּב בָּבְ בָּבְ בַּבְיבָּ בָּבְ בַּבְּ בָּבָּב בָּבְ בַּבָּב בָּבָּ בַּבְּבָּ בָּבָב
- 4. The Niphal infinitive absolute: ਸੰਬੰਧ Isa. 24:3, ਸੁੱਖੇਗ ibid., or with Tsere in the last syllable, ਸਬੰਧ 2 Sam. 17:10. The infinitive construct: ਸਬੰਧ Ps. 68:3, ਸੋਧ੍ਰੇਧ Ezek. 20:9, and once with Pattahh before a suffix. ਜੋਧ੍ਰੇਧ Lev. 21:4. The imperative: ਸਬੰਧ Isa. 52:11, ਸਬੰਧੇਧ Num. 17:10.

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, קַלָּיָב Judg. 3:21, בַּשָּׁיב Jer. 49:20, תַּשִּׁיב Num. 21:30.

- 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, ਸਮ੍ਹਾਂ, ਸਮ੍ਹਾਂ (distinguished from the fem. part. יְהֵלֵּה), יְהֵלֵּה; if the last radical does not admit Daghesh-forte a preceding Pattahh sometimes remains short before n. but it is lengthened to Kamets before other gutturals, דְרָשׁר , מְּרָה (100. 2). מיתה, הבְּרה and השׁשָת. When the first radical is doubled. Daghesh is omitted from the last in the Kal fut. ס, דְּקְבֹּר , וְקְבֹר , וְקְבֹר , מִקְבֹר , מִקְבֹר , and occasionally elsewhere נְבְּהֹוּ Hi. fut. הְבְּבֹּוֹ Ho. pret. Other cases are exceptional, whether of the shifting of the accent. אבר Ps. 3:2, אבר Ps. 55:22, אבר Jer. 4: 13, and consequent shortening of the vowel, إِنَّةِ Jer. 7: 29 for مُنِّةً , יביר , לבר for בְּלֹר, הֹבְיר Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in קַּטָּרָבֶּׁם Jer. 5:6, תּיבָּיִרָּי Ps. 9:14), for שׁכוּל; the omission of Daghesh, בַּבַב 1 Sam. 14:36, הַבָּה Prov. 7: 13, הַנְצוּ Cant. 6: 11, 7: 13. יְחֶקוּי Job 19: 23. הַנְצוּ Num. 22: 11, 17 (Kal imper. with דָּבָ parag. for הַבְּבָּ shortened by Makkeph from בָּבָּל, so אַרָה־ $or\bar{a}$ Num. 23:7), or in addition, the rejection of the vowel, דַוֹמַלּ K. fut. Gen. 11:6 for בָּבֶּלָת, הַלְּבֵי, Gen. 11:7 K. fut. for בָּבָּל, הְבָּבָ lsa. 19:3 Ni. pret. for הַבְּיֹיָ or הַבְּיֹיִם, הַבְּיָרָ Ezek. 41:7 Ni. fut. for הַבְּיָרָ; Judg. 5:5 according to Gesenius for the Ni. pret. of to shake. (Ewald) from לְּבֶּל to enter, or for לְּבָּקְה Ni. lut. of הַלְּבָּי to go up, נַחֲבֹּוּ Ezek. 7: 24 Ni. pret. for נְחַלֹּה Cant. 1:6 Ni. pret. for נְחָלֹה. Once instead of doubling the last radical י is inserted, דַּלָּה Prov. 26:7 for יָלַבּוֹי Prov. 26:7 for יָלַבּוֹי comp. בַּרְרוֹשׁ Ezr. 10: 16 for שַׂוֹקֹשׁ.
- 3. Before suffixes the accent is always shifted, and if possible the vowels shortened, יְבָבֹּיִר, וְהַבֹּיִר, וֹהָבֹּיר, וְבָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וְלָבֹּיר, וּלְבֹּיר, וּלְבִּיר, וּלְבִּיר, וּלְבִּיר, וּלְבִּיר, וּלְבִּיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלְבִיר, וּלִבְּיר, וּלְבִיר, וּעִיבּיי, וּלְבִיר, וּבְּיבּיר, וּבְּיבּיי, וּבְּיבּיי, וּבְּילי, וּבְּילּי, וּבְּילּי, וּבְּילּי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבּיי, וּבּילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְילי, וּבְּילי, וּבּילי, וּבְּילי, וּבְילי, וּבְּילי, וּבְילי, וּבְיילי, וּבְּילי, וּבְילי, וּבְיילי, וּבְיילי, וּבְילי, וּבְּילי, וּבְּילי, וּבְילי, וּבְּילי, וּבְּילי, וּבְּילי, וּבְילי, וּבְילי, וּבְיילי, וּבְיילי, וּבְילי, וּבְיילי, וּבְּילי, וּבְּילי, וּבְילי, וּבְיל

from בּלֵחָ, בּלְבָּתַ from בּלֵחָ, in לְּבָּתְ, Gen. 43:29, Isa. 30:19, from לְבָּתְ, בּלְבָּתְ Lev. 26:15 from בּלְחָ, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, בּלְחָת Prov. 8:29 for לְּבָּתְ ver. 27, לְבִיתְ Isa. 33:1 for לְבָּתְ, אְתְּבֶּלְתְּלָ Ezek. 14:8 for בְּבַּתְ, לְבִּתְּלָן, בְּבָּתְ Hab. 2:17 for בְּבַּתְ, לְבִּתְלָן Hi. fut. of בְּבָתְ with 3 fem. plar. suf, בְּבָתְּבֶּ 2 Sam. 22:43 in a few editions for בַּבְּתָב. Nun is once inserted before the suffix in place of doubling the radical, בּבְּתַבָּ Num. 23:13 for בּבַרְ בַּתַבּ.

§141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

זֹבְי to curse.	==; to cry.	ie to make a nest.
זוֹבְ to plunder.	רְּהַבְּ to smite, break.	יבֹּבְ to cut off.
רבׁיִם to purify.	בֹבְיבָ to take away the	Ξές to be many.
법법화 to grope.	heart.	to be tender.
FEI to refine.	무호 to lick.	זֹבֶי to harrow.
ਵਰੂਸ਼ to warm.	to feel, to grope.	אַלֶּי to rule.
γΣη to divide.	ילַם to leap.	ਵਿੱਧ to sharpen.
הֹחֶתְ to be broken.	לַלָּפְ to judge, to inter-	চহুদ্ to be perfect.
to cover. پوڙِڌ	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

to burn.	គក់ក្នុ to linger.	to sport, delight.
to dance.	jep to excite.	pp박 to run.
ਜਜ਼ੇ to be mad.	সূহুদ্ধ chirp.	प्रदेश to mock.

3. The following insert Hholem after the first radical, viz.:

to complain.	יָּבֵׁד to fly.	to break.
בְּבֵּל to mix.	נַלָּם to lift up.	הְּשָׁ to sink.
문문국 to empty.	ភ្ទុំក្ to occupy the thres-	స్త్రిప్త to spoil.
קבָׁד to cut.	hold.	to be desolate or
📆 to sweep away.	רֹב to bind.	amazed.
בּבְּק to be still.	סְסֶׁבְּ to cut off.	קבָּהְ to beat.
להָה to break loose	백년구 to gather.	

4. The following employ two forms, commonly in different senses. viz.:

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אַבְּיּה and אַבְּיֹה to roll.
אַבְּיֹה to make gracious, אָבָיֹה to be בּבְּיֹה to praise, אַבְּיֹה to make mad.
אַבָּיֹה to profane, אַבְּיִה to wound.
אַבָּיִה to profane, אַבְּיִה to wound.
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בּבֶּב to change, בּבְּב to surround. אָבֶּל to curse, בּבְּב to gather clouds, בּבְּב to practise sorcery. בּבָּב and בּבָּב to treat with viotice to burst, בּבְּב to shake to pieces.

5. The following use different forms in different species, viz.:

קּבֶּה Pi. to decree, Pu. קּבְּּהְ. בְּּהְרֵים Pi. to shout, Hith. בְּבִּהְהַיִּה Pi. to shout, Hith. בְּבִּהְהַיִּה Pi. to break, Pu. שֹשֶׁיִן Pi. to inculcate, Hith. בְּבִּהְהַיִּה Pi. to inculcate, Hith. בְּבָּהְהַיִּה Pi. to pierce. בּבְּהַר Pi. to maltreat, Hith. בְּבָּהְהַר Pi. to maltreat, Hith. בּבְּהַהְהַר Pi. to shout, Hith. בְּבָּהְהָה.

- 6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, ១២១២ Isa. 11:8; Infinitive, ១០១០១៦ Prov. 26:21, ក្នុក្កក្ក Ex. 12:39; Future, ១២១៦២ Ps. 119:47, ១២១១២ Ps. 94:19; Imperative, ១២១៦២៣ Isa. 29:9; Participle, ខុក្ខុកុក្ក Gen. 27:12, ក្នុក្កុក្ក Prov. 26:18.
- § 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, יוֹלָי Nah. 3: 17. לוֹלָי Lam. 1: 12. the future : מִּלְּלָּהְ Isa. 66: 12, and the participles, מְלְּלֶּהְ Isa. 9: 4, אַרְהּלֶּלָּל Isa. 53: 5.
- 2. יוֹבֶרְבּי Isa. 15:5 is for יְבְּרָבְּי Pi. fut. of בְּבָּרְבָּי, §57. 1. בְּבָּרָבְּי 2 Sam. 22:7 is contracted for הַבְּבָרָבְּי Ps. 18:27, probably with the view of assimilating it in form to the preceding : הַבְּבָּרָבְּי ; in regard to : בְּבָּבְּרָבְּי in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of בְּבְּבָּרְ thou will show thyself a judge, but as it answers to : בְּבַּבְּרָבְּ Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with p of the prefix.

PE YODH ("D) VERBS.

§ 143. In quiescent verbs one of the original radicals is 8, 7 or 7, which in certain forms is converted into or exchanged for a vowel. As 8 preserves its consonantal character when occupying the second place in the root, and also

^{*} מְקְרוֹנְלֵּךְ Ps. 78:65 is not from רְּדָּךְ (Gesenius) but from רָבָּרָ, see Alexander in loc.

(with the exception of the Pe Aleph future, §110.3, and a few occasional forms, §111.2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either or renter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, §83. a. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from IIe (Lamedh IIe), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

- a. Verbs whose third radical is the consonant ក belong to the guttural class, e. g. កក្នុង, កក្កុង, and are quite distinct from the quiescent verbs កាំង in which ក always represents a vowel, e. g. កក្កុង, កក្កុង.
- \$ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, \$ 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, בַּשֶּׁב, בַּשֶּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, בּשִּׁב, בַּשֶּׁב, בַּשֶּׁב, בַּשֶּׁב, בַּשֶּׁב, בַּשֶּׁב,
- 2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. בְּבֶּב'; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, דְבָּב', the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. c, e. g. בַבֵּב'; in a few instances Hhirik is preserved by giving Daghesh-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, רַצִּיק , רָצִיק .

- 3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. a, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שַּׁבֶּה , שִׁבֶּה .
- § 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, בְּשָׁבׁ, in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, בּיִּשָּׂב,
- 2. In the Hiphil Vav quiesces in Hholem, יוֹשִׁיב , הוֹשִׁיב ; a few verbs have Yodh quiescing in Tsere, יֵרְטִיב ; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, בַּבִּיב , הַבִּיב .
- 3. In the Hophal Vav quiesces in Shurek, רְּשֶּׁב , כְּיִשֶּׁב ; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, יַבֶּיב .
- a. The Hholem or Tsere of the Hiphil arises from the combination of a, the primary vowel of the first syllable in this species, §82.5. b. (3), with u or i, into which the letters a and a are readily softened, §57.2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels a (comp. a), and the union of this with a forms a. The Hophal retains the passive vowel a, which is occasionally found in perfect verbs, §95. a.
- § 146. The inflections of Pe Yodh verbs may be represented by those of غيرة to sit or dwell. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of غيرة to be dry.

	PARA	DIGM OF	Ре Үори	VERBS.	
	KAL.	NIPHAL.	шешь.	порпав.	KAL.
Реет. 3 т.	רָשַׂב	בשַׁיב	הושיב	דרשַׂב	יָבַשׁ
3 <i>f</i> .	ָדָשְׁבָ <i>ׁ</i> דּוּ	השְׁשִׂים	הוֹשִׁיבְה	רוישברו	רָבְּשָׁרוּ
2 m.	נַשַּׁבְּהָּ	נוּשַׂבְתָּ	הושבת	רוויש ביף	זְבַיִּיתָ
2 f.	בֿהַבָּתְ	נוֹשַׂבְתָּ	הישַּׁבְתַּ	والمناب المالية	יַבִּייִתְּ
1 c.	רָשַּׁבְתִּי	נושׁבְתִּי	רוֹשַׁבְתִּי	רוּשַׁרָתּי	בָבַייִהָתָי
Plur. 3 c.	רָשְׁבֹר	יְרִייָּיבֹרִי	הוּשִׁיבוּ		יוְרָישׁרּ וּ
2 m.	וַשַּׁבְּתֶּׁם	נוהַבְּשֶׁם	הושבמם	הושבהם	וַבַּטְטָבַ
2 f.	רַשַּׁבְּשֶׁרָ	ָנְוֹשֵׁבְעָ <i>וֹ</i>	וְהַבְעַיּהוֹ		וַבִּייתוּ
1 c.	רַשַּׁרָנוּ	נושיבנו	רוֹיַיִּרוּ	카루현카	קבייור
Infin. Absol.	רַטוֹני		רוֹיִנִיב		רָבֿושׁ
Constr.	شثر	דוּנִטִּב	=- 417		יְבֹשׁ
Fur. 3 m.	רַשָּׁב	רָנָשָׁב	٦٠٠٠٠	רַשַּׁב	רַבַּשׁ
3 <i>f</i> .	ويناد	הַנְיֵּיב	المانشات	= <u>ˈ</u> <u>ˈ</u> <u></u>	תַּבַיש
2 m.	=ಭೆವ	בשֶּׂיָדָה	הושיב	<u> </u>	מַ-בַּימ
2 f.	בַּישָׁבִּי	-ڄَ۾ُٺ	سابف∹تہ	ישָׁיִייִיהָי	لا المنابعة
1 c.	משב	בשׁיָא	אושיב	אושב	# <u>`</u>
Plur. 3 m .	ينٍتِבٰہ	רָנְיִשׁבׁר	النفاحة	רְרִּשְׁבֹר	וְיבְיוֹר
3 f.	שַּׁשַּׁבְנָה,	תושביה	תוש בנה	הועיבוה	עַבְּהָבָייִ
2 m.	מַשְׁבֹר	הַלְשָׁבֹר	חבר שִׁיבּר	קרשָבר	מִיבְשׁׁה
2 f.	מַשַּׁבְנָה	הַּיָּשֵׁיבְנָה	תושׁבְנָה	תושבית	ניקקיה
1 c.	כשב	בְּנָיֵב	כרשרב	כרשב	ניבַיש
Імрев. 2 т.	בשׁב	רוּשָׁב	הושב		יָבַשׁ
2 f.	ۻڂ؞	רָלָשׁבָּר	הוֹשִׁיבִי	wanting	
$Plur.\ 2\ m.$	יִשבׁר	הַיִּשְׁבֹר	הוֹשִּׁיבוּ	wanding	יִבְשׁוּר
2 f.	ָהַבְּיָה <u>ָ</u>		רוֹישִׁרְלָּדוֹ		רָבִשְׁבָּה
PART. Act.	רטָיב		כוֹשִּׁיב		יבש
Pass.	רָשׁוּב	נוֹטָיב		בוּישָּׁב	רָבׁוּשׁ

REMARKS ON PE YOUH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

to be dry.	to be poured.	אֹבֶי to fear.
יבֶּב to toil.	to appoint.	to cast.
יָתֵׁר to delay.	קביי to be weavy.	to possess.
to oppress.	יבין to counsel.	בשׁיַ to put.
to suck.	וֹבֶּלָ to be beautiful.	ງບ່າ to sleep.

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent שַבֶּיל , רְּבְאֹר , the long vowel receiving Methogh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, רְאֵל from רְאָל , 945. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יַלֵּב to know.	* לַלְּדְ to bear.	לַבְיִי to be dislocated.
to be joined.	* XX7 to go out.	* לְלֵי to go down.
to conceive.	to be straitened.	* בשׁבְ to sit, dwell.

The second syllable has Pattahh in בּלֵהְהָה Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, הַלְּהָהָה (mith the vowel-letter ז for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In בְּבָּהָרְ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

- 3. The following insert Daghesh-forte in the second radical, viz.: יָלַכּר to chastise, instruct, בָּבֹר to burn. In הַּרְהֹר Isa. 44:8 short Hhirik remains before a letter with Sh'va; יַרְבַּיִר Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.
- 4. The following have more than one form: בּבֶּי, to be good fut. בבֶּיי, once בְּבָּי, Nah. 3:8; בְּבִי to pour בְּבִּי, once בְּבָי, 1 Kin. 22:35; בַּיִּי to form, בַּיִּי and בְּבִי to burn, בַּבְּי 1 Isa. 10:16, and בְּבִי Deut. 32:22; בְּבִי to awake, בְבִי once בְבֵּי 1 Kin. 3:15; בַּיִי to be precious, בַּיִי and בַּיִי, or with a vowel letter for ē. בַּיִי to be desolute, בַּשָׁה once בִּיבִי Ezek. 6:6; בַּיִי to be right, בַּיִּי (3 fem.plur., \$88) 1 Sain. 6:12. Some copies have בּבֵּי Isa. 40:30 for בַּיִּבְי.
- 5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol. בַּלְבֶּל, וְבַּבֶּל (with a postpositive accent) Gen. 2:7, 19, בַּבֶּל Gen. 50:26; but בַּבֶּל ווֹלְבְּל וּבִּלְל (מִרְבֶּל וּבִּבְּל וּבְּלְלָב). only once before a

- monosyllable, § 35. 1, אָרָבְּיֹבְיִ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form אָבָבָּי, unless the following word begins with an accented syllable, e. g. אַבָּיַבָּי, Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, יבַבְּיַב Ruth 4:1, יבַבָּי Ps. 139:1, אָבָבי Ps. 18:10, § 35. 2.
- § 148. 1. Kal construct infinitives with Yodh: בּבֹּין and with a feminine ending מְּבֹּין, רְּבֶּבֹין מְלֹד, רְבָּבִין with suf. יְבִיּלְי, once with prep. לַבְּבֹּין פָּבְיּן Chron. 31:7, Daghesh conservative after \$\tilde{\epsilon}_1 \text{11.} a; רְבִּיְּן \$67, once אֹדְן Josh. 22:25 and with prep. בֹּבִי צֹבְ Sam. 18:29 from בְּבִין יִבְיִר מִבְּיִר בְּבִּיִר Chron. 26:15 from בְּבִין, בְּבִּין בִּיִּרְיִן.
- 2. Infinitives without Yodh: בְּיִלֵּי, (with suf. בְּיִלֵּי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְיִלְי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְּיִלְי, בְיִלְי, בְּיִלְי, בְיִלְי, בְּיִלְי, בְיִלְי, בְיִבְּי, בְּיִבְּי, בְּיבְּי, בְּיבְּי, בְּיבְּי, בְּיבְּי, בְּיבְּי, בְּיבְּי, בְּיבְי, בְיבְי, בְּיבְי, בְּיבְיּי, בְּיבְי, בְּיבְיי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְּיבְי, בְיבְיי, בְּיבְי, בְּיבְיי, בְּיבְי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּבְיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, בְּיבְיי, ב
- 3. Imperatives with Yodh: רְלֵּא , רְלָּא , רְלָּא , אַלְּץ , שֹׁרָה . Without Yodh: בּלֵּ (with מּ parag. מְלֵּא , Prov. 21: 14), בֹּתַ (with מּ parag. מְּבֶּה , וֹבְּלָּא , וֹבֶּל Hos. 4: 18. see § 92. מ). אַצֵּ (מְאָבֵּ, fem. plur. מְּבֶּלְּאָ Cant. 3: 11), בַּשֵּׁ (מְבָּלָּן, שֹׁרֵא With both forms: בְּצַׁ and בְּצֵּין (נְבְּלָּן), בֵר (בְּלָרָן), twice בַּלַ Judg. 5: 13, שֹׁרֵ מַח and בַּעָּין.
- \$ 149. 1. The Niphal of אָבְיל has ע instead of אָבְיל Zeph. 3:18, אַבְּלְּבָּׁר Lam. 1:4; אַבְּלְּבְּׁר 1 Chron. 3:5, 20:8 has ע followed by Daghesh. אַבְּיב which according to Gesenius is from רביי, has ע, Ewald assumes the root to be אַבְּבָּי, and refers to it likewise the Kal future and the Hiphil ascribed to רביי, \$147.3. and \$150.4. In that case the Daghesh in אַבְּיב Isa. 33:12. Jer. 51:58, will not require the explanation suggested in \$21.c, but the K'thibh אַבְּיב Sam. 14:30 will be unexplained. בּבְּיב Ps. 9:17 is not the Niphal preterite or participle of בּבְּיב.
- § 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: בְּבֶּיְרָ to be good, בְּבֶּיְרָ to howl, בְבָּיִרָ to go to the right. בְּבָּירָ to change, בְּבָּירָ to suck. Yodh is likewise found in בּבְּירָם Judg. 16: 20 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, בַּבְּירָם Hos. 7:12, בַּבְּירָם Prov. 4:25, בְּבָּירָם Ps. 5:9 K'ri (K'thibh בִּבְּירִם), בּבְּירָם Gen. 8:17 K'ri (K'thibh בּבִּירִם) 1 Chron. 12: 2.
- 2. In ברבות Job 24: 21 (elsewhere ברבות) and ברבות (once הבית Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in ברבות Isa. 52: 5. ברבות Neh. 11: 17, Ps. 28: 7, ברבות Isa. 17: 47, Ps. 116: 6. Both Yodh and Vav. quieseing in their appropriate vowels are Lable to omission, דבות ברבות ברבות ברבות and once the vowel Tsere is dropped before a suffix, הרבות Ex. 2: 9 for הרבות ברבות בר

- 3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, 147. 5, and shortens the final vowel, בְּבֶּיבֹי, בַּבֶּיבֹי, בַּבֶּיבֹי, בַּבֶּיבֹי, בַּבְּיבֹי, בַּבְּיבֹי, בַבְּיבֹי, בַּבְּיבֹי, בַּבְּיבֹי, בַּבְּיבֹי, בַּבְּיבִי, בּבְּיבִי, בּבִּיבְי, בַּבְּיבִי, בּבְּבִיי, בּבְּבִיי, בּבְּבִיי, בַּבְּיבִי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְיבִיי, בַּבְּיבִי, בַּבְּיבִי, בַּבְּיבִי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְּיבִי, בַּבְּיבִי, בַּבְּיבִי, בַּבְּיבִיי, בַּבְּיבִי, בַּבְּיבִיי, בּבּבּיי, בַּבְּיבִּיי, בַּבְּיבִּיי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְּיבִיי, בַּבְּיבִּיי, בַּבְּיבִּי, בַּבְּיי, בַּבְּיבִּי, בַּבְּיבִּי, בַּבְּיבִּי, בַּבְּיבִּי, בַּבְּיבּיי, בּבּיבְיי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִיי, בַּבְיבִיי, בַּבְיבִיי, בַּבְיבִּיי, בַּבְיבִּיי, בַּבְיבִי, בַּבְיבִּי, בַּבְיבִיי, בּבְיבִּיי, בַּבְיבִּיי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּיי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּיי, בַּבְיבִּיי, בַּבְיבִּי, בַּבְיבְיי, בַּבְיבִּיי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבִּי, בַּבְיבָּי, בַּבְיבִּיי, בַּבְיבִּיי, בַּבְיבִּי, בַּבְיבִּיי, בַּבְיבָּיי, בַּבְיבָּיי, בַּבְיבָּיי, בַּבְיבִיי, בַּבְ
- 4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: מוֹצֶק to set, place, יבֶּי to spread, דָבָי to pour, except מוֹצֶקה: 2 Kin. 4:5 K'ri (K'thibh ביבֶר), יבֶּי to burn, except הוציחים 2 Sam. 14:30 K'thibh.
- 5. In the Hophal a few examples occur of ŭ followed by Daghesh, בַּבָּיל (Ex. 10:24, בַּבָּיל (Isa. 14:11, Esth. 4:3, בּיִּבֶּיל (Isa. 28:16, בְּיִבָּי (Isa. 28:16, בּיִבָּי (Isa. 28:16, בּיִבְּי (Isa. 28:16, בּיבְּי (Isa. 28:16, בּבְּי (Isa. 28:16, בּבְּי (Isa. 28:16, בּבְּי (Isa. 28:16, בַבְּי (Isa. 28:16, בַבְּי (Isa. 28:16, בַבְּי (Isa. 28:16, בַבְּי (Isa. 28:16, בבּבְּי (Isa. 28:16, בבּבְּי (Isa. 28:16, בבּבָּי (Isa.
- לָב. In the Kal preterite Yodh is once dropped, בְיב Judg. 19:11 for בְּבִר. Hhirik occurs with the second radical of יְבָׁד and יְבָׁד in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e.g. יְרִשְׁשֶׂם, וְיִרְשָׁהָּוֹר, הִּנְיִשְׁהָּם.
- 2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive. אַרְעָבְּאָי Nah. 1:4 for אָרְנַבְּאָר בּיִּאָר Lam. 3:33, בַּיָּשָׁבְּי 2 Chron. 32:30 K'ri (K'thibh נְיִּבְּשׁרִם).
- 3. Three verbs have Vav in the Hithpael, הְּקְיֵלֶּהְ, הְּקְיֵלֶּהְ, הְּקִילֶּהְ, הְּקִילֶּהְ, הְּקִילֶּהְ, הִּקְילָּהְ וּs assimilated to the following and contracted with it in בּבְּלֵבְּהְ Ezek. 23:48 for יְּבְיִלְּהְיִהְ a peculiar Niphal formed on the basis of a Hithpael, §83. c. (2). In בְּבָּהְהָ Ex. 2:4 for בּבְּיִבְּהַ Yodh is rejected and its vowel given to the preceding letter, §53. 3. b.
- 2. קְּטָּאָ to gather and בְּטְּדְ to add are liable to be confounded in certain forms. In the Hiphil future of בְּטָּדְ, ס is twice represented by the vowel letter אַ, בְּטָּאִדִּ 1 Sam. 18:29, בְּשִּׁבְּאַרָּ Ex. 5:7; בְּטָּאַ drops its א in the Kal future, when it follows the Pe Aleph inflection, §110.3, which it does only in the following instances, בְּטִייִּ 2 Sam. 6:1, בְּטָה Ps.104:29, בּטְּאָרָ Mic. 4:6, בְּטָּבְּאַ 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, §45. 2. a. The apoc. Hiph. fut. of בְּטָּבְּ when joined with the negative particle בַּצִּ is accented on the penult, בְּטָהִבֹּ Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, בְּטָהִ בֹּר Prov. 30:6.

3. הוְשְׁבּוֹתְים Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for בּשְׁבְּוֹתְים from לוֹי to dwell, though Ewald derives it from משׁב to return, as if for משׁב , and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, I will bring them again to place them.

והבארש Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הבְּבְּעִי ; but Maurer and Knobel read it הַבְּצִּישׁ and assume a root בַּצִּשׁ synonymous with בּיִשׁי. Alexander in loc.

חומיה Ps. 16:5, see 990.

AYIN VAV (פ"ר) AND AYIN YODH (פ"ר) VERBS.

- §152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:
- 1. They may be converted into their homogeneous vowels i and u.
- 2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.
- a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161.1, the Niphal of \Box_{2}^{\dagger} to be, and the Hiphil of \Box_{2}^{\dagger} to lire.
- §153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: אָרָ for אַרָּה where ā, which arises from blending ă with the pretonic Kamets, §62.1, is in partial compensation for the contraction, אָרָב for אָרָב for בָּיִב . For an exceptional formation, see §157.1.

Active participle: אָלָם for קֹלָם for קָּלָם, שֹבֹּ for בָּבְּׁי, לְּבָּ for קָּלָם, the ordinary participal form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הַקְּלִים for יָקִים, הַקְּלִים for יָקִים, for יַקְלִים for הַּלְּכִם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

- 2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, לְּרֶב ; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , כְּלֶּרֶב, comp. בְּלֶּרֵב,
- 3. In the Kal absolute infinitive and in the Niphal species a similar softening of י occurs, which, with the accompanying or preceding a, forms \bar{o} , § 57. 2. (5), שלי (kōm=kāūm) for לְּלִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יקוֹם for יִּלְיִם.
- 4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (i) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, §61.4; in the feminine plurals of the Kal future \check{e} (יֶ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, שִּקְּבְּעִׁיִבְּיִ, הְּקִבְּעִׁיִבְּיִ, וּ וֹחַ בְּעַבְּעִׁיִבְּיִ, when the inserted i receives the accent, the preceding i is for euphony changed to i, e.g. בּקִּבְּעִׁיִבְּיִּ, e.g.
- 5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 65. 2. \bar{b} , thus בּשֶּׁב, With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, בּשֶּׁב, בַּשֶּׁב,
- §154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ', e. g. קלם, or as ', e. g. קלם.
 - 2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹמֵים, Pu. קּוֹמֵים, Hith. הַהְקּוֹמֵם.

- 3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בּלְבֵּל , Pu. בַּלְבֵּל .
- a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.
- § 155. The inflections of Ayin Vav verbs are shown in those of property to stand or rise, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by rice contend.
- a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.
- b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

		PAI	RADIGM OF	AYIN VAV
	KAL.	NIPHAL.	PIEL.	PUAL.
Ргет. 3 т.	خُرط	בָּלְוֹם	קוֹבֵים	קובום
3 <i>f</i> .	فإجالا	בְּלִוּבְיה	קוֹבְיבְוֹדוֹ	קוֹבִיבָּיהוּ
2 m.	كَاجْدَاتُ	בְקרבוֹר <u>ה</u>	קובובות	קיביריק
2 f.	THE	בְּקוּב וֹרת	קיביביה	קוביר ה
1 c.	קַּבְּינִירָ	ל קרבורת י	קוביבות	קוב ביתי
Plur. 3 c.	קביף	בָּלְוֹבוּה	קוביבור	קוביבור
2 m.	בלה שׁם	ַנְקוֹבּיוֹ <u>הֶם</u>	קובירי <u>י</u> ם	קביביקה קיביביקים
2 f'.	בלבימו.	בקובור <u>הן</u>	קוביבית	קובירולו
1 c.	1112	יַלְרָבּוֹינוּ	קוביקינו	קוביבינו
Infin. Absol.	קֹום	הקום		•
Constr.	קום	הקום	קיבים	
Fur. 3 m.	רָלְוּם	יקום	ַרְקוֹבֵּים: בקובֵים	רָקוֹבֵים
3 <i>f</i> .	טַקוּם	תקום	הקיבים	הַקוֹבֵים
2 m	קלום קלום	תקום	הַקוֹבֵים	הַקובַים
$2\mathcal{J}$.	בנקונביו	הקומי	הקומני	הקומבו
1 c.	puþ\$	מֶלְוֹם	מַקוֹבִים	צַקיבַים
Plur. 3 m.	רָלְוּבווּ	المراحات	יקוביי	
3.7.	הַקוּבֶּיבָּוּ	manipm	הַלובּיבִּיהָ	
2 m.	קלובוו	הִלקוֹבוּר	गंदानांतृज्ञ	הקומבר
2.1.	הַקוּבֶּידָה	Tipp		TrabipA
1 c.	נָלְרִם	נִלְּוֹם	נְקוֹבֵים	יְקוֹבֵים
IMPER. 2 m.	קום	הקום	קיבים	
2,7.	לווביי	דוקובר	קוֹמְבֹּיִר	wanting
$Plur.\ 2\ m.$	קרבה	הַלֹּלְבוּר	קוֹבִיבּיר	
2,7.	לבינה	المراج الم	קוביבינה	
Part. Act.	קָׁם		בוקובים	
Pass.	לקרם	בָלקום		מְקוֹבְים

AND AYIN YODH VERBS.					
шірші.	HOPHAL.	INTHPAEL.	KAI.,		
הַלִּים	הר <u>ל</u> ם	התקובים	רָב		
הַלְיבָּה	הוּקבְיה	התקובבה	רָבָה הַבְּלָ		
<u>הַקּינת</u>	(דוּלַרְתָּ)	היוקובייה	تِجِمَ	רִיבוֹק	
ַדַקרבור ת	(דוקלהות)	ההלוקירית	تِخلا		
<u>ה</u> ַקּוֹתִי	(הוּלַבְיתִי	ההקוביהי	רַבְּתִּ-	רַ-בִּוֹתִּ-	
72777	דורקביו	ביללולקי	بُ حد	הׄיבה	
בַקרבוּהָ ם	(בונסלגשׁם)	בילובילים	בַבְּשָּׁב		
<u>הקרבונהן</u>	(קוּפַבְּינוּלוֹ)	ההלפהביהו	ت فران ا		
ַדַּלִּרְבׁוֹנֵרָּ 	(דורלַבְינר)	ההקקובינו			
רָּקֹם			רוֹב	2	
הַלִּים		התקובים	<u> </u>		
רָּלִים	יוּ <u>ל</u> ָם	יִתְקוֹבֵים	7-7		
טַלִּים	תולם	התקובים	فنبت		
הַלִּים		הִקלוֹבֵים	שֿבָיב		
		הללולהי	فتجت		
בְּלִרִם בְּ	ב <u>ק</u> וא	אַתקיבים	מַרִּיב		
בָּלִרבוּי			ئے۔ ا		
क्षेत्रम			المُدَّادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ		
הָּלִן בוּר	ָ ה ַלְבֵּר	היייוריניי	فتدحد		
וְלַבְיּלְיוֹ	(שיקבינה)	עלוליליני	فتخث		
בָּלִים	נר <u>ל</u> ם	יָתְקוֹבֵ י ם			
הָלֵם		החלובים			
הָלִי בִי י	wanting-	ההקומביר	-2-5		
קהקרביר קהקרביר		ההקורבה	חָבר בַּר		
הַלִּינָה			(;;;;)		
בּילִים		ביחקיבים			
	בירּלָם		===		

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

- \$ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. אַרָּיָלָ ; so likewise in the following guttural verbs and forms, בּיָבָּׁ to expire, יִּבְּיֵבֶר Isa. 29:22, יִּבְּיֵבֶר Isa. 42:11, בּיִבְּיִּבְּ to be an enemy, בְּיִבֶּר וֹ Sam. 18:9 K'ri (K'thibh בּיִבֶּר), וּבִּיְבֶּ Jer. 4:31, which are confined to the Kal species, and in בּיִבֶּר to be airy or refreshing, which is besides found in the Pual participle.
- 3. The vowel letter x is written for ā, § 11. 1. a, once in the preterite, באף Hos. 10:11, and occasionally in the participle, אוֹם לַּבְּעָם Hos. 10:11, and occasionally in the participle, אוֹם לַבְּעָם Hos. 10:11, and occasionally in the participle, אוֹם Judg. 4:21. ערבור אוֹם Prov. 24:7, אוֹם בּעבר אוֹם
- 4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions. e. g. אָבֶּי Lev. 18:28, אֹבֶי Gen. 26:22, אַבֶּי Gen. 40:15. אַבָּי Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100.2. אָבָי Obad. ver. 16, אַבָּין Am. 3:15, אַבָּין Isa. 11:2, אַבָּין Isa. 7:19 but אַבְּאָד ibid., אַבְּאָד Zech. 5:4, אַבֶּין ibid., where the feminine ending is הַ instead of הַ,; so in the passive participle, הַבָּאַד Isa. 59:5 for הַלָּאָד.
- § 157. 1. IIIholem is in a few instances found instead of Shurek in the construct infinitive, אוֹב, שוֹב Judg. 3: 25, שוֹב , חָוֹים מחל חַיִּב Isa. 7: 2, elsewhere אוֹב , וֹיִב Isa. 30: 2. which is not from אוֹב ב Josh. 2: 16, elsewhere אוֹב , מוּל וֹיִב Isa. 30: 2. which is not from אוֹב ב Josh. 2: 16, elsewhere אוֹב , and with suf. ב ב וֹיִב Ps. 71: 6, which is not the participle from אוֹב (Gesenius), אוֹב my breaking forth, i. c. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.
 - 2. The following imperatives have Hholem, אוֹרָד Isa. 60: 1, בוֹשׁ אָל , בּוֹב , בּוֹב , בּוֹב ,

רקה Mic. 4:10, שׁלִּיל Mic. 4:13. With paragogic ה, הֹקִּיף or הְאָהָ, הֹבְּים or הֹבְיּם or הֹבְּים or הֹבְּים or הֹבִּים. Examples of the feminine plural, הִיבְּיִה, הִיִּבְשׁ

- 3. The following futures have Hholem. לְּדֹוֹלָ, יָבֹוֹא Gen. 6: 3, elsewhere עליג, אוֹס, Ps. 80: 19, סוֹה, and מָבֹישׁ, שֹבֹישׁ where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: מול בְּצִרנָה and הָבֹאנָה הָחָמוּטֶרנָה הָמְינֶערנָה, הְמוּצֶרנָה and Zech. 1:17 הְּבוּצֵינָה (in some editions without Daghesh), הְבוּצֵינָה and הַבּוּצֵינָה, Ezek. 13:19. The accent is shifted and Kumets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, אָבְיּפֹים, אְשְׁמֶצְ, הָאָזהָה, בּאבֹּסְיָ, זְיבֹּהּבּיְ, זְּיהֹיִם, Ezek. 4: 12, with Daghesh euphonic in the א which is omitted in some copies. Apocopated future: מָלֵין, and בְשָׁבִי and הָלֶּין, הָלֶּד, with the accent thrown back to the penult Epi. Future with Vav conversive : הַבָּקץ , וַבָּקָם , וַבָּמָל , (וַנְּשָׁב וַבָּשָׁב), בַּשָּׁב (in pause דָּבָּאָם , בַּבָּאָם , בַּבָּאָם , וַנָּבָּאָם הַבָּאָם הַיָּבָּאָם הַבָּאָם הַבָּאָם הַבָּאָם הַ the last vowel is changed to Pattahh before a final guttural, ללבים, תלבים, and sometimes before המלבר or after an initial guttural נלבר but ללבר, תלבר he was weary, ਕੜ੍ਹੀ he flew, ਨਜ਼ਨੀ; the vowel of the preformative is likewise changed to Pattahh in שַּׁקְשָׁה Job 31:5, בַּלְּשָׁה 1 Sam. 14:32, בַּעָהָה 1 Sam. 15: 19 but בַּלֶּכָי 1 Sam. 25: 14.
- \$158. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, קום און און בילים בילים
- 2. The following verbs have הוא יותר הוא form forms (בְּבֹיל to understand, הַהְּלְ (once הַבְּל Mic. 4:10) to break forth. הוא (once הַבְּל (once הַבְּל forms) הוא (once הַבְּל forms) הוא (once הַבְּל forms) הוא ליין (once הַבְּל forms) הוא ליין (once בּבְּל forms) הוא (once בַּבְּל forms) הוא (once בַבְּל forms) הוא (once בבּבְל forms) הוא (once בבּבְל forms) הוא (once בבּבְל forms) הוא (once בבּבְל forms) הוא (once בבבּב forms) הוא (once בבב forms) הוא (
- 3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: אָבֶּלְ Prov. 23: 1. בְּיַבְּ and תַבֶּּג, בְּיִבְּ Prov. 23: 24 K'ri (בוֹב K'thibh), בּיִב Jer. 50: 34, else-

- where אבר. Construct infinitives: לְּדֹרְ, בְּרֹרְ, בְּרֹרְ Gen. 24:23, elsewhere לְדֹרְ, סׁרִבּ חָטְּרַם, שִׁרֹם, שִׁרֹם, שִׁרִם, שַׁרִם, עַשְׁרַם, חַשְׁרַם, שַׁרִם, שַּׁרִם, עַשְׁרַם, שַּרִם, עַשְׁרַם, שַּׁרִם, עַשְׁרַם, שִׁרִם, שַּׁרִם, בּוֹשְׁרַם, בּוֹשְׁרַם, בּוֹשְׁרַם, בּוֹשְׁרַם, בּוֹשְׁרַם, בּוֹשְׁרָם, בּוֹשְׁרְם, בּוֹשְׁרָם, בּיִבְּים, בּוֹשְׁרָם, בּיִּבְּם, בּוֹשְׁרָם, בּיִבְּים, בּוֹשְׁרָם, בּיִבְּשְׁרָם, בּיִבְּשְׁרִם, בּיִבְּים, בּיִבְּשְׁרִם, בּיִבְּים, בּיִבְּשְׁרִם, בּיִבְּים, בּיִבְּשְׁרִם, בּיִבְּים, בּיִבְּשְׁרִם, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיִבְּים, בּיבְּים, בּיבְים, בּיבְּים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְּים, בּיבְים, בּיבְּים, בּיבְּים, בּיבְים, בּיבְּים, בּיבְים, בּיבְים, בּיבְּים, בּיבְּים, בּיבְים, בּיבְים, בּיבְים, בּיבְּים, בּיבְים, בּיבְים, בּיבְים, בּיבְּים, בּיבְים, בּיבְים, בּיבְים, בּיבְּים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְים, בּיבְּים, בּיבְים, בּיבְ
- 4. Ayin Yodh verbs adopt the Vav forms in all the derivative species. e. g. בָּלִיתְ, יְבְּלֹינֶן, יְבְּלֹינֶן, cooked, i. e. pottage, is the only instance of a Niphal participle with Yodh.
- 2. Infinitive absolute: לְּבֹּלֵה, Construct: לְּבֹּלֵה, חָזְלֵּה, with ה rejected after the preposition אָלָה Job 33: 30, § 91. b; once it has Shurck. בּיּלֵה Isa. 25: 10. Imperative, הַבְּלֵה הָבִּיֹרָ
- \$160. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus הַּבְּיה and הַבְּיה and הַבְּיה and הַבְּיה and הַבְּיה and הַבְּיה מִבְּיה and בַּבְּיה מִבְּיה מִבּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִּים מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיב מִבְּיבְּיה מִבּיה מִבְּיבְיה מִּבְּיה מִבְּיה מִּיבְּיה מִּים מִּים מִּיבְּיבְּיבְיה
- 3. Hiphil future inflected: רָבְּרֹיִם , feminine plural רְבִּיבְּיִּהְ, הְּבִּיבְּיִּהְ, הִּיִּבְּיִהְ, הַּיִּבְּיִהְ, הַּיִּבְּיִהְ, הַּיִּבְּיִהְ, הַּיִּבְּיִהְ, הַּיִּבְּיִהְ, הַּיִּבְיִּהְ, הַּיִּבְּיִהְ, With Nun paragogie and suffixes: רְבִּיבְּיִּהְ, בַּיִּבְיִּהְ, הַבְּיִבְּי, אוֹלָהְ, הַבְּיִבְּי, הַבְּיִבְּי, הַבְּיִבְּ, הַבְּיִבְּ, הַבְּיִבְּ, מוֹלְבִית, הַבְּיִבְּ, הַבְּיִבְּ, מוֹלְבִית, הַבְּיִבְּיה, אוֹלְבִית, הַבְּיִבְּיה, אוֹנְעִירבִּיה, הַנְיִיבְּהָה, נְיִנִירבִּה, מוֹלְבִירב, בּיִבְּיר בּבְּיה, הַבְּיבִית, מוֹלְבִית, הַבְּיבִּית, מוֹלְבִירב, הוֹבְּירב, הַבְּיבְּיבְּה, אוֹנְעִירבְּה בּיּה מוֹנִיבְּה בּיּה מוֹנִים בּיּה בּיִבְּיה בְּיִבְּיה בְּבִּיבְיה בּיִבְּיה בְּיִבְּיה בְּיִּבְּיה בְּיִבְּיה בְּיִּבְּיה בְּיבְּיבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִּבְיה בְּיִּבְיה בְּיִבְּיה בְּיִבְּיה בְּיִּבְיה בְּיִבְּיה בְּיִּבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיבְּיבְּיה בְּיבְּיה בְּיבְּיבְּיה בּיּבְיה בּיִּבְיה בּיּבְיה בּיּבְיה בּיּבְּיה בּיּבְיה בּיּבְיה בּיּבְיה בְּיבְּיבְּיה בְּיבְּיבְּיה בְּיבְּיבְּיבְּיבְּיה בְּיִבְּיבְּיבְּיבְּיבְּיבְיבְּיה בְּיבְיבְיבְיה בְּיִּבְיבְּיה בְּיִבְיבְיבְּיבְיבְיבּי בְּיבְּיבְיבְיבִּיבְיבְיה בְּיבְיבְיבּיבְייב בְּיבּיבְיבְיבְיבְיבְיבְיבְיבּיבְי בְּיבְיבְיבְיבְיבְיבְיבְיבְיבּי בְיִיבְיבְיבְיבּיים בּיּים בּיּיבְיבְיבְיבְיבְיבּיים בּיִיבְייִים בּיִים בּיִים בּיבְיבְיבְיבְיבְיבְיבְיבְּיבּי בְּיבְיבְיבְיבְיבְיבְּיבְּיבְיבְיבְיבְיבּיבְיבְיבְיבְיבְיבְּיבְיבְיבְיבְיבְיבְיבְיבְיבּיים בּיּבְיבְיבְיבּיים בּיּבְיבְיבּיבּיים בּיבּיבְיבּיים בּיבְיבּיבּיבְיבּיבּיים בּיבְּיבּיבּיים בּיבְּיבּיבּיים בּיבְּיבּיבְיבְּיבּי בּיבְּיבּיה בּיבְּיבּיה בּיבְּיבּיה בּיבְּיבּיה בְּיבְיבְּיבְּיבּיה בּיבְּיבְיבְּיבְּיבְיבְּיים בּיבְּיבְּיבְּיבְּיבְּיבְּים בּיבּיבּים בּיבּיבּיי בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּי
- 4. Hiphil infinitive absolute: בְּשֵׁׁהְ, הַבְּהָהְ once הָבֶּהְ Jer. 41: 25; construct, הַבְּירָהְ, הַבְּירִהְ, הַבְּירִה, מוס once with a feminine termination הַנְּיִפְּבָּה lsa. 30: 28.

- 5. In a few instances ŭ is found in the Hophal before Daghesh-forte or Sh'va, הַּלְּיִקְ Zech. 5:11, הַבָּיִלְ Ezek. 41:9, 11 but הַבְּיק Lam. 5:5, and in some editions בְּיֵבְיל Sam. 23:1, :בְּיִל Job 41:1, הַבְיק Sam. 21:9, though others read בְּבְיק, :בְּיֵל, הַבְּיק.
- י 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: בְּבֶּׁהְ to render liable. בְּבֵּׁהְ to do wickedly, בְּבֵּׁהְ to blind. בְּבָּׁהְ to pervert, בְּבָּׁהְ to cry for help, יִבְּבָּיְה Josh. 9:12, בְּבָּרָהְ Josh. 9:4; so also בְּבָּבְּהְ and בְּבַּבְּרְ, בִּבְּרָרְ, יִבְּבָּרְ tut. בְּבָּבְּרָ and בִּבְּרָרְ, אוֹנְיִי tut. בְּבָּבְרָ which have quiescent Vav in other species, and בַּבְּרָר, which has consonantal Vav likewise in the Kal.
- 2. The following omit the quiescent in the Piel and double the resulting biliteral, בְּלֵבְּעָה to sustain, הְשִׁמְתִּה Isa. 14:23. לְּבְּעָבְּיִהְ Isa. 22:17, אַבְּעָבְּיִהְ Isa. 23:17 ווּבְּעָבָּיִהְ Hab. 2:7, רְבַּעְבִּיְהְ Job 16:13 but בְּבָּעָה Jer. 23:29, רְבִּיְבִיּהְ Num. 24:17 and בְּבָּעָה Isa. 22:5, הְשִׁבְּעָה Isa. 17:11; יבּבְּעָה Isa. 15:5 is for בּבְּעָה, בְּבָּעָה, בְּבָּעָה, לְבָּאָר, וּבְּעָבְּיִה, לְבָּאָר, לְבִּאָר, בּבּאָר, בּבּאָב, בּבּאָב, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָב, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָב, בּבּאָר, בּבּאָב, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָר, בּבּאָב, בּבּ
- 3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הְּבְּעִבְּיִהְ, הְּבִּעְבִּיּהְ, הִּבְּעִבְּיִּהְ, הִּבְּעַבִּיּהְ, הִּבְּעַבִּיּהְ, הִּבְּעַבִּיּהְ, הַּבְּעַבִּיּהְ, הַּבְּעַבִּיּהְ, הַּבְּעַבִּיּהְ, Hholem is changed to ŭ before the doubled letter in the contracted form, Isa. 61:6 as in like manner for בַּבְּעַבִּיּ, \$61.3. Fürst explains ווֹבְּעַבְּיּהְ Isa. 61:6 as in like manner for בַּבְּעָבִיּן, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּבְּעַבָּיִבְּ Am. 5:11 is probably a variant orthography for בַּבְּעָבָּי, \$92. b.
- 4. The following are the only examples of the Pual in Ayin Vav verbs. viz.: With ז doubled, הַּשְּׁמְ Eccles. 1:15, בְּיִלְּיִם Jer. 22:14. Reduplicated biliteral, אַבְּילָם 1 Kin. 20:27. The third redical reduplicated, מְרֹנְילֵם Ezek. 28:13. Ps. 37:23, הְיֹנְילֶם Ps. 75:11 and מְרֹנְילֵם Neh. 9:5, בּשׁׁלְּבָּיל Isa. 16:10, יְרֹנֶפֵב לוֹנָה Job 20:11, בְּשַׁלֵּת Ezek. 38:8.
- 5. בּבְּיִבְיִתְרְבָּק Jer. 25: 34 is an anomalous preterite from אָשׁ to scatter. with ה prefixed and inflected after the analogy of Niphal; some copies have the noun בּבְּיִבְּיִתְרַבְּ your dispersions.

In הְּבְּעֵבְהְ Ezek. 36: 11 for הַבְּעַבְּהְ from בְּיֹבׁ, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb בַּבְיָּ, e. g. הַבְּעָבְהִי On the other hand, in הַבְּעָבָהְ Ex. 2: 9 from בְּבָי, Tsere is rejected as though it were from an Ayin Vav verb.

Lamedh Aleph (ё́э) Verbs.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הַּבְּצִיאַר, בָּיִבְאָר.

- 2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), אַבָּים, אַבַּים, אַבָּים. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, אַבָּים, for אַבָּים, אַבְּים, for אַבְּים, for אַבְים, A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, דָאָבָים,
- 3. With the single exception just stated, medial א quiesces in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, הְּבְּצֵׁבְּה, in the feminine plurals of all the futures and imperatives in Seghol, הְּבָּצִׁבָּה, הִּבְּצֵּבָּה.
- a. This e may arise from the diphthongal preferences of x, §60.1.a (5), or it may be borrowed from the corresponding forms of π 5 verbs, between which and x5 verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.
- § 163. This class of verbs is represented in the following paradigm by six to find; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.
- a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

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REMARKS ON LAMEDII ALEPH VERBS.

- §164. 1. Verbs having Tsere as their second vowel, §82. 1. a, retain it in the first and second persons of the Kal preterite, אָלָאָת, רָלֵאָם, יַּשָּׂלָאָה, פָּנֵאָת, יַּבָּאָת, בּאָנָאָה, יַּבּאָת, בּאָנָאָה, בּאָנָאָה, בּאַנְאָה, בּאַנְאַת, בּאַנְאַה, בּאַנְאַת, בּאַנְאָת, בּאַנְאַת, בּאַנְאַת, בּאַנְאָת, בּאַנְאָר, בּאָנְאָת, בּאַנְאָל, בּאָנְאָל, בּאָנְאַת, בּאַנְאַר, בּאַנְאַת, בּאַנְאַל, בּאָנְאָל, בּאָנְאָל, בּאָנְאַר, בּאַנְאַל, בּאַנְאָל, בּאָנְיִינְּע, בּאָנִיאָל, בּאָנְאָל, בּאָנִיאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְאָל, בּאָנְיִיל, בּאָנְאָל, בּאָנְיִילָּיִיל, בּאָנְאָל, בּאָנְיאָל, בּאָנִיל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנְיאָל, בּאָנִייּיל, בּאָנִייּאל, בּאָנִייּאל, בּאַנְיאָל, בּאָנִייְיּאל, בּאַנְיאל, בּאָנִייִיל, בּאָנִייִיל, בּאָנִייִיל, בּאָנִייִיל, בּאַנְיאל, בּאַנִייִיל, בּאָנִייִיל, בּאָנִייִיל, בּאָנִייִיל, בּאָנִייל, בּאָנִייִיל, בּאַנִייל, בּאָנִייל, בּאַנִייל, בּאָנייל, בּאָנִייל, בּאָנִייל, בּאָנִייל, בּאַנִייל, בּאנייל, בּאַנִייל, בּאנייל, בּאנִייל, בּאנִייל, בּאנִייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנייל, בּאנ
- 2. Quiescent א is occasionally omitted from the body of the word, e.g. Kal pret. אָבְּיִר Job 1:21 for אַבְּיִר, אָבְּיִר Num. 11:11, אַבְּיִּבְּי Judg. 4:19, אַבְּיִר Job 32:18, אֹבְּ 1 Sam. 25:8 for אַבְּיב, fut. הַּשָּׁיִם and הַּאַשְּׁהָּי, אַבְּי Deut. 28:57 part. fem. sing. for אַבְּי, אַבְּי Job 41:17 for אַבְּי בָּי Deut. 28:57 part. fem. sing. for אַבְּי, אַבְּי Job 41:17 for אַבְּי בָּי בַּי בַּי וּשִׁי Job 41:17 for אַבְּי בַּי בַּי בַּי וּשִׁי Job 1:17 for אַבְּי בַּי בַּי בַּי וּשִׁי Josh. 2:16, בּיְבָיב Lev. 11:43. Otiant אַ, וְּ16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh. e. g. בְּיבִּי Gen. 20:6 for אַבְּי וּבְי זְּבְּי I Kin. 12:12 for אַבְּי בַּי בַּי בַּבְּי בַּבְּי בַּבְּי בַּבְּי בַּבְּי אַבְ I Kin. 12:12 for אַבְּי בַּבְּי בַּבְּי בַּבְּי בַּבְּי בַּבְּי Ps. 55:16, בַּבְּי בַּבְּי Ruth 3:15 is Hiph. imper. fem. for בַּבְּיבְי, וְּבַבְּי, פַּבּב. 2.
- 3. The vowel following % is in a few instances given to a preceding vowelless consonant, and the א becomes of out or quiescent. \$57.2 (3), אַלְּיֵבְּׁ Ps. 139:20 for אַבְּיִבְּּאָּ Jer. 10:5 for אַבְּיִבְּּאָרָ, אָבְּיִבְּיּ imp. for אַבְּיִבְּיּ Eccles. 10:5 Kal part. fem. for אַבְּיִבְּי, אַבְּיִבְּ 1 Sam. 14:33 for בּיִבְּיִבְּ, בּאַרָּבְ Neh. 6:8 Kal part. with sul. for בַּאָבְיּך, Ezek. 47:8 for אַבְּיִבְּי, and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in בְּאַבָּ Ex. 2:20 Kal imp. for בַּאָבָר and הַבְּאַבָּ Cant. 3:11 for בַּאָבָ from אַבָּי.
- 4. Final % resumes its consonantal character upon the addition of suffixes বিষয়, receiving (_) before ন, চতু and চুতু, in consequence of which a previous Tsere or Sh'va is converted into Pattalih, ﴿60. 1, নৃত্যুত্ , নৃত্যুত্ , বৃত্তুত্ , বিষয়েন Kal inf. for চতুম্বৃত্, ﴿61. 1. c.
- 5. Kamets in the ultimate is mostly retained before suffixes and paragogic ন, নুমুদ্ৰন, নুমুদ্ৰন Ps. 41:5, নুমুদ্ৰন্ধু 1 Sam. 23:15, but নুমুদ্ৰন Isa. 56:12. There is rejected নুমুদ্ৰ Neh. 2:13, 2 Chron. 1:10, or retained only in pause : নুমুদ্ৰ Judg. 9:29.
- \S 165. 1. He is, in a few instances, substituted for \aleph . កង្គុំ Ps. 60:4 for \aleph ងុំ ក្នុ Jer. 19:11 for \aleph ងុំក្តុ កង្គុំ Ps. 4:7 for \aleph ងុំ \S 3: 1. a, កង្គុំ \S Jer. 49:10 for \aleph ងុំក្នុ, កង្គុំក្នុ I Kin. 22:25, 2 Kin. 7:12 for \aleph ង់ក្កុ កង្គុំ \S Joh 8:21 for \aleph ងូំក្នុ.

- \$166. 1. The 3 fem. preterite has the old ending הַ, \$86. b, in בְּלֶּאָתְ, בֹּגֹּה 5:16 for הַּצְּבְּה, בּוֹא Deut. 31:29, Isa. 7:14, Jer. 44:23, הַבְּאָר Gen. 33:11 Hoph. from בֹּגֹּה, Ps. 118:23 (בְּצִּבְּאָר Deut. 30:11 is the feminine participle), to which the customary ending הַ is further added in הַהָּבְצָּבָּא 2 Sam. 1:26, הַבְּבְּאָרָה Josh. 6:17 for בִּבְּבָּאָרָה,
- 3. There are two examples of the Niphal infinitive absolute, אֹבֶּבָּי 2 Sam. 1:6 and אַבְּיִבָּי Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: אַבָּבָּ, אַבַּיִּבָּ, אַבַּבָּ, Hiphil inf. abs.: אַבָּבָּהַ, אַבֶּיִּבָּ,
- 5. Kamets sometimes occurs in the ultimate of the Hithpael future, אַרְהַנְשֵּׁא Num. 23:21 but הַּרְנַשֵּׁא Ezek. 29:15, so אַבְּהָא, יְבָּבָא, יְבָבָּא, יִבְּבָּא, more rarely in the preterite, הַבְּבָּאָאן:
- יַּוֹפֿאָר. 1. The following are the only Pual forms which occur. Pret.: בְּבְאֹר, אָבְבָּאִר, הַבְּאָר, הַבְּאָר. Fut.: בְּבָאָר, הְנְאָבָּא, הְנָבְאָר, שְּנְאָרת, מְיִבְּאָרת, שְּנְבָּאָרת, with suf. מְיָבָאָר, with suf. מְיִבְּאָרת
- 2. The following are the only Hophal forms: Pret. אַבְּחָהָ, הַּצְּאָה, הַּבְּאָה, הַבְּאָה, הַבְּאָה, הַבְּאָה, רַבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּאָה, רָבְּאָה, רַבְּאָה, רַבְּיִבְּאָה, רְבִיבְּאָה, רְבִּיּבְּאָה, רָבְיּבְּאָה, רְבִּבְּאָה, רָבְּאָה, רְבָּאָה, רְבָּאָה, רָבְּאָה, רְבָּאָה, רְבָּאָה, רְבָּאָה, רְבָּאָה, רְבָּאָה, רְבָּאָה, רְבָּאָה, רָבְּאָה, רְבָּאָה, רְבִּיּבְּאָּרָה, רְבִּיּבְּאָּיְיִיּרָּיְיּרָה, רְבִּיּבְּיִיּיְיִיּרָּיְיִיּרָיף, רְבָּבְּיּבְּיִיּבְּיִיּרָּיְיִיּרָּיְיִיּרָּיְיִיּרָיף, רְבָּבְיּבְיּיִיף, רְבִּיּבְיּיִיף, רְבִיּבְיּרָּיְיּיִיף, רְבִיּבְי
- 3. For the anomalous forms, הְבֹוֹאָהָה Deut. 33: 16, הְבּוֹאָהְה Job 22: 21, הַבֹּאֹת 1 Sam. 25: 34 (K'thibh הבאתר), see §SS (sing. 3 fem.)

LAMEDH HE (ボ) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. לֶּלְּכִּי ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ¬, §11.1. a.

In the various preterites \overline{a} stands for the vowel a, and is hence pointed \overline{a} .

In the futures and participles it stands for \check{e} , and is pointed Ξ_v .

In the imperatives it stands for \bar{e} , and is pointed π_{\perp} .

In the absolute infinitives it stands for \bar{v} or \bar{e} ; in the Kal it is pointed \bar{n} , in the Hiphil and Hophal \bar{n} , in the Niphal and Piel \bar{n} or \bar{n} . There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending mi.

- a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where הּוֹ, occurring in all the species, is best explained by assuming to be radical (comp. בַּצְּלָהְ Ezek. 28: 17 as an alternate of הַצְּלָהְ) and to a few other sporadic cases, viz.: a single Kal preterite, הַבְּיָהָ Job 3: 25, the reduplicated forms of three verbs, בְּצֶּלָהָ, הְמָהֶהֶר, מְמַבְּהָר, and the peculiar form, בַּצֵּלָהָ Isa. 16: 9.
- b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, $\Box_{r,k}^{*}$ for $\Box_{r,k}^{*}$. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. c, and Hithpael, § 96. b, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since a belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.
- c. The futures, imperatives, and participles of certain of the species have e as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have a in the ultimate; this, combined with the i latent in \neg , will again form e. In the future this becomes \check{e} (_) in distinction from the ending \check{e} (_) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.
- §169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as , particu-

- a. The אַ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, §61.6, comp. such nouns as אַרְבָּיֹשׁ, אָרָיִי, אָרָיִי, אָרָיִי, אַרְיָּי, אַרְיָּי, אָרָיִי, אָרָיִי, אָרָיִי, אַרְיָּי, אַרְיָּי, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the אַ as hardened from אַ הְּבָּבְּיָּה for אַרְבָּיָבָּ, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant אַ could be exchanged for אַ, and that אַ in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel a.
- 2. Before personal endings beginning with a consonant the third radical remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, בְּלֵיתָה, בִּלְבֶׁיתָה, בִּלְבֶּיתָה, בִּלְבֶּיתָה, בִּלְבֶּיתָה, בִּבְּבֶּיתָה, בִּבְּבֶיתָה, בִּבְּבֶּיתָה, בְּבְּבֶיתָה, בְּבְּבֶּיתָה, בִּבְּבֶּיתָה, בִּבְּבֶיתָה, בְּבִּבְּיתָה, בּבְּבֵּיתָה, בְּבִבְּיתָה, בִּבְבֶּיתָה, בְּבִּבְּיתָה, בּבְּבְּיתָה, בּבְּבֵּיתָה, בּבְּבֵיתָה, בּבְּבֵּיתָה, בְּבִּבְיתָה, בְּבְּבְיתָה, בּבְּבְּיתָה, בּבְּבְיתָה, בּבְּבְּיתָה, בּבְּבְּיתָה, בְּבְּבְּיתָה, בּבְּבְּיתָה, בְּבְּבְּיתָה, בְּבְּבְּיתָה, בְּבְּבְּיתָה, בְּבְּבְּיתָה, בּבְּבְּבְּיתָה, בּבְּבְּיתָה, בּבְיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְּבְּיתְה, בּבְיבְיּבְיתְה, בּבְבְּיתְה, בּבְבְּיתְה, בּבְיבְיתְה, בּבְּבְיתְה, בּבְּבְיתְה, בּבְּבְיתְה, בְּבְּבְיתְה, בְּבְּבְּבְיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְבְּבְּיתְהְבְּבְיתְהָּבְּבְּבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְּבְבְּיתְה, בְבְּבְיתְה, בְּבְבְּבְיתְה, בְבְּבְּבְיתְה, בְּבְבְּיתְה, בְבְּבְבְּיתְ
- § 170. The Lamedh He verbs will be represented by to uncover, reveal, which is used in all the species.

		Paradigm o	F LAMEDH
	KAL.	NIPHAL.	PIEL.
Ркет. 3 т.	755	TŽĮ	برخ
3 f.	בָּלְתָוה	נּבְלְתָּה	בּלְּמָׁד
2 m.	בֿלָ-עַ	פֹבְלֵיתְ	בֿבָּ בּלָ
2f.	בְּלִית	כְּבְּלֵית	הלית
1 c.	בְּלִרתִּי	נילְלֵיתִּי	
Plur. 3 c.	ħžą.	כּדְלֹה	٦٥٦
2 m.	בְּלִ־מֶּם	נּגְּבֵּיתֶׂם	הַלִּי ֶ הֶׁם
2 f.	בְּלִ־תֶּׁן	ָנּגְלֵר ּ מֶּן	الززر (بال
1 c.	בְּלִינה	בְּבְלֵּ־נה	الأوادا
Infin. Absol.	قِرُك	הָלָלוֹד	Tib
Constr.	הְלֹה	הוֹלְבֶּוֹה	การ
Fur. 3 m.	ָבְל <u>ְּר</u> וֹ	ក្សង្គា	רַבַּבָּרוּ
3 <i>f</i> .	नाईंझंन	កាខ្លុំវត្ថិភា	اللاء في ال
2 m.	بالمركزية	ਜ਼ਫ਼ੈਫ਼ੈਜ਼	المتياذية
2 f.	תּבְּלֹר	لتفرف	الماية الم
1 c.	7518	אַבְּלֶּהוּ	77,528
Plur. 3 m .	רַבְּלֹה	רָבְּלֹלוּ	1327
3 <i>f</i> .	فأذرن	הַבֶּלֶרבָה	
2 m.	بتذري	بتوكة	ងនឹងភា
2 f.	הַּבְּלֶּרנָה	הַבְּלֶרבָה	<u>הַתַבַּלַ רבָדוּ</u>
1 c.	נָרְלֶּה	בָּבְּלֶה	
Imper. 2 m.	الغربيرا و	הַבָּבָה	77.2
2 f.	ا الله الله الله الله الله الله الله ال		
Plur. 2 m.	בְּלֹר	הַבְּלֹה	722
2 f.	הָלֶּרבָר ו		
Part. Act.	nji		בְּיַבֶּלֶּה
Pass.	ين پر از ا	77553	

HE VERBS.			
PUAL.	пірніг.	порнац.	HITHPAEL.
गर्देश	757	113:17	
ក្នុង	דוּבְלְתָּרוּ	דוּלְלָת	नके हे होन
#134 #177	ק-אָלִיק	<u>ئے نے در آ</u>	
֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓	הֹלְלִית	المالية إلى الما	הַתְּבַּלִּית
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			نائة إلى الله
	ا دام	12 2 5 1	הַלְּבַבְּרֵבָה <u>ּ</u>
กรีส์	חילים		הַוְּבַּלוֹת
1124		1 / ol 1 / ol	
المارية الم	רַבְּבֶּלָת	المائية	
77.7	المراج المراج		
	المارة المارة	הַלְּלָּר	
	المَارِينَةِ اللهِ	1270	12228
	75-7-		4 <u>551</u>
7 2 3 3 3 3 3 3	لقائز فلا	1	
	नंदित	المتأرز	
		المرابي والما	
boom we so	الماج الماء)	
	דולנו		
wanting		wanting	7217
	75-1-1		יוֹבַבּבּיּ
	דוּלְלֶרנֶרוּ		
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SHORTENED FUTURE AND IMPERATIVE.

§ 171. 1. The final vowel \overline{a} is rejected from the futures when apocopated or when preceded by Vav conversive. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. a, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.	PIEL.	пірніг.	HITHPAEL.
Future.	רָּבְלֶּה		רגָלֶדו	רַבַּלֵּה	רַבְּלֶּדוּ	יִתְגַּלֵּה
Apoc. Fut.	or الأخ	בֿבֶּל	ج أ ِيْرِ ح	ڔڋۣڂ	בָּלֶל לֶּלֶל	יִתְלֵּל
Vav. Conv.	ילְבֶּל or	רַהַּבֶּל	רַרָּ בֶּּל	רַרְבֵּל	רַבֶּּבֶל	ַרַּיִּרְ תְ בֵּׁל

2. The final vowel תַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. אַ for הַאָּבָּ, Hiph. הַּלְּבֹּי for הַאָּבָּ, Hith. הַּבְּבָּר for הַבְּּבָּר.

REMARKS ON LAMEDH HE VERBS.

- לַזְרָבְּרָלְ . Kal preterite: The third person feminine rarely occurs with the simple ending הַ, הְשָׁבְּער 25:21, הַבְּחָ 2 Kin. 9:37 K'thibh; so in the Hiphil, הְצָּרְהְ Ezek. 24:12, הַבְּיַהְ Lev. 26:34, and Hophal, הַבְּּלָּהְ 13:19. Yodh is occasionally retained before asyllabic affixes, הַסְּהָ Ps. 57:2, the only instance in which the feminine has the ending usual in other verbs, אַבְּרָה מָבְּרָה (בְּבְּלָּהְ Ps. 73:2 K'ri; so in the imperative, בְּבֶּרָה (בְּבָּרָה (בְבָּרָה (בְּבָּרָה (בְּבָרָה (בְּבַרָּה (בְּבָרָה (בְּבָרְה (בְּבָרָה (בְּבָרָה (בְּבָרְה (בְּבָרָה (בְּבָרָה (בְּבָרְה (בְּבָרָה (בְּבָרָה (בְּבָרָה (בְּבָרְה (בְּבָרָה (בְּבָרְה (בְּבָרְה (בְּבָרְה (בְּבַרְה (בְּבָרְה (בְּבְרָה (בְּבָרְה (בְּבָרְה (בְּבָרְה (בְּבָרְה (בְּבָרְה (בְּבָרְה (בְּבְרָה (בְּבָרְה (בְּבְּרְה (בְּבְרָה (בְּבְרָה (בְּבָרְה (בְּבְרְה (בְּבְרָה (בְּבְרְה (בְּבְרְה (בְּבְרָה (בְּבְרְה (בְּבְרָה (בְּבְרָה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרָה (בְּבְרְה (בְּבְרָה (בְּבְרְה (בְיִבּרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְרְה (בְּבְר
- 3. Future: There are a very few examples of Tsere as the last vowel of the future, אָרָאָה Dan. 1:13, אַרָּאָה Josh. 7:9, אַרָּאָה Josh. 9:24, אַרָּאָה Jer. 17:17; so in the Piel, אַרְאָה Lev. 18:7 ff.; and, on the other

- 4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, הְּבָּיָהַ, הְּבְּיֶהָ, הָיִבְּהָ, הָבְּיָהָ, בְּיָבָהָ, בְּיָבָהָ, אָניִשְׁקּ; so in the Pe Nun forms, נַיֵּל and רָב , מוֹן, and Pe Yodh נַיִּל , with Pattahh-furtive under the first radical of the Pe guttural, אָדָהַדָּ, § 17., or the vowel of the personal prefix changed to Pattahh, §60. 1, נַיָּאָת, נָיַאָּר, נְיַבָּאָ but בַּבֶּבֶּא, בַּבָּא. Most commonly Seghol is inserted between the concurring consonants, נַלָּבֶּן, נַלְּבֶּן and בָּלָבֶּן, נְלָבֶּין, מַלְבֶּן and בְּלָבֶּן, נְלָבֶּן, נְלָבֶּן, מוֹבֶּל, קאָל, וְהָּלָּיֵל, שְׁבֶּלָּיל, בֹּיֶלָי, and בֹיֶשׁיַ, קֹּילָיָן, רְיָשָׁלָּיל, אֶיֶבָּהָ, צִּיֶבֶּהָ, מֹלְיבָ Pattahh if one of the consonants is a guttural, 961.2; thus, in Ayin guttural verbs, אָרָהָי הְּבָּהְיּבְ, בּקְבָּהְ, in Pe guttural הַּלְּבָּן from הְּבָּהְיִ, \$60. L.a. (3), הְבִּילִּ from הְבָּבְּי, or with the additional change of the vowel of the prefix to Pattahh, הַבְּבִי, וְבָּבְּי, וְהַבִּי from הַבְּבָּר, וְבָּבִי from הַבְּבָּר, וְבִּבְּי, וְבִּיִי בְּיִהְי, וְבִּיִּרָ. ברים Isa. 59:17 (in 1 Sam. 15:19, 14:32 K'ri, this same form is from ילים or אָלים, וְּלִבָּהַ, אֲלָהַה, אָבָּהַהָּ, דְּבָּהַהָּ, The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening. § 99. 3. a, נְצֶּבֶּלָּ and האָרְאָר, הְצַאֵּי, וּהַאָּר, אַרָאַר, וּהַאָּר, הַבָּאַן, וּהַאָּר, and העצבון. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. יוֹבֶעֶלֶה 1 Kin. 16: 25, רְּבֶּעֶלֶה 2 Kin. 1: 10, הְּבֶּבֶּה Josh. 19: 50. הְבֶּבֶּה 1 Sam. 1: 9, הְבֶּבֶּר 1 Kin. 16: 17, הַבְּבֶּאָה 1 Sam. 17: 42, הַלֶּבָר 2 Kin. 6: 23, הַבֶּר Deut. 32: 18 is fut. apoc. of שָׁנָה as יָהָי or יָהִי of הָּהָ.
- 5. The passive participle drops the final פּ וֹה פּבּשְׁ Job 15:22 for פּבּשׁרָ Job 41:25 for משׁרָם, and fem. plur. משׁרָה Job 41:25 for משׁרָה and fem. plur. משׁרָה Job 41:25 for משׂרָה אוֹרָה Isa. 3:16 K'thibh (K'ri משׂרָה Job 41:25 for משׂרָה אוֹרָה Isa. 25:18 K'thibh.
- § 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, הָשְׁיָם and בְּּלֵכֶה, בְּלֵכְה, בִּלְכָה, בַּלְכָה, בַּלְכָה, בַּלְכָה, מוֹשׁ מוֹשׁ בִּשְּׁרִם and בַּּלֵּרְהָר. בְּלֵכְהָה.
- 2. Examples of the infinitive absolute: בְּלֵּהׁת, בְּלֵּהֹת , בְּלֵּהֹת , בְּלֵּהֹת , הַבְּלֵּהֹת , הַבְּלֵּהִת , once as though it were a plural noun, בְּלֵהְתָהְ Ezek. 6:8, so the Kal infin., הַבְּלֵהַ Ezek. 16:31, once with a preposition, בּבֹּלְהַבָּ Ex. 10:3.
- 3. Future apocopated and with Vav conversive: ਏਜ਼ਰ, ਸੁਤ੍ਰੇਗ, ਸ਼ਤ੍ਰੇਗ, ਸ਼ਤ੍

- § 174. I. Piel: Two verbs, אָבָּי to be becoming and הֹּהְשָׁ to draw (the bow). having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite אַבָּיב Ps. 93: 5, אָבָּיב Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. בַּבְּיב Gen. 21: 16. There are three examples of Hholem inserted after the first radical, פַּפָב b, אָב בּיב Isa. 10: 13 from אַב בּיב being an orthographic equivalent for ס, § 3. 1. a, and in the infinitive, בֹּיב בָּיב וֹב 15. 59: 13.
- 2. In the first person singular of the Piel preterite ה sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, בַּלֵּיתָה and בַּלֵּיתָה , הַלִּיתָּה , חַבָּלִיתָּה , חַבְּלִיתָּה , חַבְּלִיתָּה , חַבְּלִיתָּה , חַבְּלִיתָּה , חַבְּלִיתָּה .
- 3. Infinitive absolute: הֹאֹהַ מַחֹל הַלֶּבֶּה , הַבֶּּלֶּה , הַבָּאָה , הַבָּאָה , הֹאֹה , הֹאֹה , הֹאֹה , הֹאֹה , הֹאֹה , הוֹאָה , הוֹאָה , הוֹאַה , הוֹאָה , הוֹאָה , הוֹאָה , הוֹאַה , הוֹאָה , הוֹא , הוֹאָה , הוֹא , הוֹאָה , הוֹא , הוֹאָה , הוֹא , הוֹאָה , הוֹ
- 5. The imperative has Seghol in a single instance, אַלָּד Judg. 9:29 and sometimes drops its final vowel בָּלָּד, זָב , נָדָ, זָב, גָּב and בַּלָּד.
 - 6. Pual infinitive construct with suffix: לְּבֹּוֹתֹוֹ Ps. 132:1.
- 175. 1. Hiphil preterite: The prefixed הוא occasionally Seghol, הְּבָּשְׁהַ and הַבְּּבְּהָ, הִּבְּבְּהָ, הִּבְּבְּהָ, הִבְּבְּהָ, Yodh may quiesee in Hhirik or Tsere, הְבַּבְּרָה, הְבְּבְּרָה, Yodh once remains as a quiescent in the 3 mass. sing. בְּבְּרָה Isa. 53: 10, and once in the 3 mass. plur., הְבָּבְּרָה Josh. 11:8 for הְבְּרָה, 662. 2.
- 2. The infinitive absolute has Kamets in הַבְּקְשׁ by way of distinction from בְּקָשׁ and בְּקָשׁ Jer. 42:2, which are always used adverbially. Construct: The prefixed הוא Hhirik in one instance, בּוֹשִׁהָּ Lev. 14:43; בּהְשִׁיהַ צַ Kin. 19:25 K'thibh is for בּוֹשִׁהָּלָ.
- 3. The fature, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, אָבֶּיֹרָ, אִיזְבָּי, אָדְבָּיִ, אִיזְבָּי, אִיזְבַּי, אִיזְבָּי, אִיזְבָּי, אִיזְבָּי, אִיזְבָּי, אִיזְבָּי, אִיזְבָּי, אַבְּיָּי, וּמִבְּיל, אַבְּיִּי, אַבְּיָּי, אַבְיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אור וּבּיּבָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָּי, אַבְּיָב, אַבְּיָּ, אַבְּיָּי, אַבְּיָּב, אור וּבִּי, אַבְיּי, אַבְּיָב, אור וּבִּיי, אַבְיּי, אַבְּיָב, אַבְּיָב, אַבְּיָב, אַבְּיָב, אַבְּיָב, אַבָּי, אַבְּיָב, אַבָּי, אַבָּיבָּי, אַבּיּבָּי, אַבּיּבָּי, אַבּיּבָּי, אַבּיּבָּי, אַבּיּבָּי, אַבְּיבָּי, אַבּיּבּי, אַבּיּבּי, אַבּיּבּי, אַבּיּבּי, אַבּיּבּי, אַבּיבּי, אַבּיּבּי, אַבּיבּי, אַבּיבָּי, אַבּיבָּי, אַבּיבָּי, אַבּיבּי, אב

- 4. The imperative is sometimes abbreviated, הבֶּקְהָ and בּקָהָ, הבֵּקָה and אָהָי, בְּבֶּה for הַבְּצְהָ, הבָּה and בּהַ. הבַּה and הַבָּי בְּשִׂה (accent on the ultimate) Ps. 39: 14 is for הַבְּשְהַ, the same word Isa. 6: 9 is from בּצַשׁ, 140. 5.
 - 5. Hophal infinitive absolute: កង្គុំទុក្ Lev. 19:20.
- §176. 1. Hithpael: One verb ការ៉ាយ៉ា reduplicates its third radical, which appears as រ, ការព្ធាប់ក to worship, fut. ការព្ធាប់ក, with Vav conv. កាធិប់ការ តែនៃ ក្រុងប៉ុក្ស, §61. 2, plur. ការព្ធប់ក្រ, infin. ការព្ធប់កុ and once with suf. ជាព្រះបុក្ស 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, ជាក្រុងព្រះបុក្ស Ezek. 8: 16, see §90, page 120.
- 2. In the preterite ה mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons. בְּשְׁמָּהָרָה, הִישְׁמַּהְרָה, הִישְׁמַּהְרִה, הִישְׁמַּהְרִה, הִישְׁמָּהְרִה, הִישְׁמַּהְרִה, הִישְׁמַּהְרִה, הִישְׁמַהְרִה, הִישְׁמַהְרִה, הִישְׁמַהְרִה, הִישְׁמַהְרִה, הִישְׁמָּהְרִה, הִישְׁמַהְרָה, הִישְׁמַהְרָה, הִישְׁמַהְרָה, הִישְׁמַהְרָּהְהָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמַהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמְּהָרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָּה, הִישְׁמְּהָּרָה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָּה, הִישְׁמָּהְרָה, הִישְׁמָּהְרָּה, הִישְׁמָּה, הְיִבְּלְּיִיה, הִישְׁמָּה, הִישְׁמָּה, הִישְׁמָּה, הִישְׁמָּה, הִישְׁמָּה, הִישְׁמָּה, הִּישְׁתָּה, הִּישְׁמָּה, הִישְׁמָּה, הִישְׁמָּה, הִּישְׁתָּה, הִישְׁמָּה, הִישְׁמָּה, הִּישְׁתְּה, הִּישְׁתְּיּה, הִישְׁתְּיּיה, הִישְׁתְּיּיה, הִישְׁתְּיּה, הִּישְׁתְּיּה, הִּישְׁתְּיּה, הִישְׁתְּיּיה, הִישְׁתְּיּה, הִישְׁתְּיּה, הִישְׁמִּיּה, הִישְׁתְיּיה, הִישְׁתְּיּה, הִישְׁתְּיּיה, הִישְׁתְּיּיה, הִישְׁתְּיּיה, הִישְׁתְּיּה, הִישְׁתְּיּיה, הִישְׁתְּיִיה, הִישְׁתְּיִיה, הִישְׁתְּיּיה, הִישְׁתְּיִיה, הִישְׁתְּיִיה, הִישְׁתְּיּיה, הִישְׁתְיּיה, הִישְׁתְּיּיה, הִישְׁתְּיִיה, הִישְׁתְּיּיה, הִישְׁתְּיִיה, הִישְׁתְּיּיה, הִישְׁתְּיִיה, הִישְׁתְּיִיה, הִישְׁיִיה, הִישְׁתְּיּיה, הִישְׁתְּיּיה, הִישְׁתְּיּיה, הִי
- 3. The future apocopated and with Vav conversive: זַיִּרְשָׁבֶּל, הַּבְּּדְעָּל, הְּבְּעָּל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הְּבְּעָל, הַּבְּעָל, הִבְּעָל, so always in pause, בְּבְּבָּל; בַּבְּעָל, Cen. 24: 65.
 - 4. The shortened imperative: הְהָשֶׁל, הְהָשֶׁל.
- \$ 177. ו. הַּיְהַ to be, fut. בְּהְלֵּהְ, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the infliconst with prep. בְּהַלִּהֹת, בּוּהַלִּהֹת, though without a prefix it is בְּהַלִּהְ, once בַּהַבָּ Ezek. 21:15. The apocopated future בְּהַלְּהְ (in pause בֵּהְלָּה) and with Vav conversive בְּהַבְּי, is for בְּהַרָּ, the vowel of the prefix returning to the Sh'va from which it arose, \$85. 2. a (1). page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future בּבְּהַלָּהְ Eccl. 11:3, where the second radical appears as 1, which it sometimes does in the imperative, בְּבָּהַ and בַּבָּה Gen. 27:29 or בְּבָּה Joh 37:6, and in the participle בּבָּה Nell. 6:6, Eccl. 2:22, fem. בּבָּה Ex. 9:3.
- 2. בְּרֵלְה to live. The root לְּבֶּלְה is usually inflected as a Lamedh He verb pret. בְּרֵלְה fut. בְּרֵלְה , apoc. בְּרֵלְה , with Vav conversive בְּרֵלְה , though in the preterite 3 masc. it occasionally takes an Ayin doubled form. בּרָל e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form : בְּרָל Ex. 1:16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, \$25.
- 3. In a few instances א is substituted for the third radical in Lamedh He verbs, רְבֵּאָדְי Ezek. 43:27, אַרָּאָ Isa. 21:12. אַבָּי Jer. 23:39, אַרָּאָן Prov. 1:10 from רַבָּאָדִי Deut. 33:21 from רַבָּאָדִי Deut. 33:21 from בּבָּאָדִי 2 Chron. 16:12, אַבָּייִר Lam. 4:1. אַבָּייִ 2 Kin. 25:29. אַבָּייִן Eccl. 8:1, בּאַאָּדְי 2 Sam. 21:12 K'ri for בּבָּיבָּאָדִ Hos. 11:7. Deut. 28:66 for בּבְּאַרָּאָרָ 3 56. 4, בּבְּאַרְאָרָ 1 בּבְּאַרָּאָרָ 2 Sam. 11:24 from בְּבָּיִר זְּי ; the vowels are those of Lamedh Aleph verbs in בּבָּאָדִ ; and the full Lamedh Aleph form is adopted in בַּבְּרָר Hos. 13:15 for בּבָּאָרָ .

Doubly Imperfect Verbs.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both and and will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both and and the analogy of the analogy of the analogy of the analogy. All such are both and and the analogy of the a

DEFECTIVE VERBS.

§179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a size verb may appear with a form, or an ize verb with an ize form or vice versâ. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus. እነታ means to shut up or restrain, and ከተጋ to be finished: yet a few កា forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from እነታ but assimilated in inflection to the កា paradigm. On the other hand, እነጋ means to call. and ከጋን to meet; but so many እን forms are found with this latter signification that it seems necessary to assume a second root እንታ having that

- meaning. The verb to run is ordinarily רְבֹּיֹל, but אַבְּיֹב Ezek. 1: 14 is too remote from an ישׁ form to be referred to that root; hence it is traced to another verb אַבְיֹס of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.
- 2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.
- a. The following are examples of defective verbs: בּוֹבֵּי to be good, used in the Kal species only in the preterite, the corresponding future is from בַּבְי, בּבִּי Kal pret. to fear, the fut. and imper. from בַּבִי, Kal pret. and inf. to spit, fut. from בַּבִי, דַבַּי Kal pret. and inf. to break or disperse, fut. and imp. from בַבִי, בַבִּי Kal pret. to be alienated, fut. from בַבִי, בּבִי Kal pret. to be alienated, fut. from בַבִי, בּבִי Kal pret. and inf. to be many, fut. from בַבִי, which is used throughout the species; בּבִי Kal fut. to be hot, pret. and inf. from בַבִי, which is also used in the future; בְּבִי to counsel, borrows its Kal imper. from בַבִי, בּבִי Kal fut. to awake, pret. from the Hiphil of בַבִּי, which is also used in inf. imper. and fut.; בַבַּי to place, the reflexive is expressed by בַבְּבִיה from בַבִי, וֹבִי to drink, the causative is בַּבְּבִיה from בַבִי, בּבִי to go, derives many of its forms from בַּבִי, בּבִי to give, is only used in the Kal imperative, it is supplemented by בַּבִי, of totally distinct radicals.

QUADRILITERAL VERBS.

- § 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.
- a. The only examples of quadriliteral verbs are the following. viz.: Piel pret. פַּרְשֵׁי he spread. Job 26: 9. where the original Pattahh of the initial syllable of the Piel, §82. 5. b (3), is preserved; fut. with suf. רְבַּרְפְבֶּיִה he

shall waste it, Ps. 80:14. Pual pret. שַּׁבְּיֵה it freshened, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to שַבְּשָׁה; part. מְחָסִפָּׁת scaled off or resembling scales, Ex. 16: 14. 52722 clothed, 1 Chron. 15: 27. Hiphil pret. הַאַנְלִּרחוּ they stank, Isa. 19:6 for הַאַנְלִּרחוּ as הַאַנְלִּרחוּ for לִנְבְּרֵדׁוּ, derived from putrescent, which is simpler than to make it with Gesenius a double or anomalous Hiphil from Ti, §94. a, comp. Alexander in loc.; fut. אַשְׁמְאִרלּה I will turn to the left, Gen. 13:9; הַשְּׁמְאִרלּה Isa. 30:21, part. בשמאלרם 1 Chron. 12:2 from לבים the left hand, elsewhere reduced to a triliteral by the rejection of א לַהְשִׁמְילּל 2 Sam. 14:19, הַשִּׁמְילָּר Ezek. 21:21. To these may be added the form, which occurs several times in the K'thibh מחצררם 1 Chron. 15:24, etc., and מחצררם 2 Chron. 5:12, for which the K'ri substitutes מְחַצִּרִים or מַחַצִּרִים. As it is a denominative from הַצְּצָהָ a trumpet, it has been suspected that the form first mentioned should be pointed מַחַצִּצְרִים; the other, if a genuine reading, is probably to be read בְּדַרְלִים.

Nouns.

THEIR FORMATION.

§181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

- 1. The introduction of one or more vowels.
- 2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
- 3. The prefixing of vowels or consonants at the beginning of the root.
 - 4. The affixing of vowels or consonants at the end.
- a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e.g. $\frac{1}{2}$ father, $\frac{1}{12}$ earth. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as $\frac{1}{12}$ to reign, and $\frac{1}{12}$ king from the root $\frac{1}{12}$. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, $\frac{1}{12}$ king may be said to be derived from the root $\frac{1}{12}$ to reign, that is, it is derived from the root $\frac{1}{12}$ of which that verbal form is the conventional designation, §68.
- b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, §187. 2. a, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I .- Nouns formed by the insertion of rowels.

- § 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:
- 1. Monosyllables, or those in which the triliteral root receives but one vowel.
- 2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
- 3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. Triliteral Monosyllables.

\$183. The formative vowel may be given either to the second radical קָּטִיל, קְּטֵיל, , קְטַרָּל, , or to the first, בְּטִיל,

- אָרֶילְ, אָׁשְיֹּבְ, in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. a, אַבֶּיל, אַבֶּילָּ, דְּשָׁבָּיל, Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.
- a. In this and the following sections to be used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; to has but one derivative to standard standa
- b. As $\tilde{\imath}$, \tilde{o} , and \tilde{u} rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllable nouns. Every other vowel is, however, found with the second radical, thus \tilde{a} , \tilde{b} a little prop. paucity, \tilde{b} \tilde{b} \tilde{a} \tilde{b} \tilde{a} \tilde{b} \tilde{b}
- c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing ৪, §53. 1. a, with a short vowel, mostly č, §60. 1. a (5), but occasionally ă. সমুস্থ finger for সমুস্থ, মুস্থ lattice, মুম্ম belt, মুস্থ and মুস্থ arm, স্থান্য and স্থান arm, স্থান্য and স্থান yesterday.
- \$ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. צֵּבֶּלֵיל emptiness, שֵׁבֶּלֵיל bereavement, צֵּבֶּלְיל strength, בְּבֶּל righteousness, בַּבְּל help, בֹּבֶל greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, בְּבִיל lord from בִּבְּיל to be sick, בַּבִּל boundary, בָּבֶּל libation prop. pouring out, בַּבֶּל valley prop. depth, בַּבְּל vinegar prop. sourness.
- a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. بالمنافذ المنافذ المن

and אַבָּי plant, אָבֶּי and בְּבִּירָא nrison, בְּבִילִּי and בְּבִילִּי and בְּבִילִּי and בְּבִילִּי and בּבְּילִי and בּבְילִי and בּבְילי and בּבְילִי and בּבְילִי and בּבְילִי and בּבְילִי and בּבְילי בּבְילי בּבְּילי and בּבְילִי and בּבְילִי בּבְילִי and בּבְילִי בּבְילִי and בּבְילִי בּבְילִי בּבְּילי בּבְילִי בּבְּילי בְּילי בּבְילי בּבְּילי בּבְּילי בּבְילי בּבְילי בּבְּילי בּבְּילי בּבְּילי בּבְילי בּביי בּבְילי בּבְילי בּביי בּבְילי בּביי בּבְילי בּביי בביי בביי

b. The presence of imperfect letters in the root may occasion the following modifications:

שָּׁלֵּכ Guttural and שֵׁ Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol. §61. 2, הַּבֶּשֶׁ confidence. שִׁבָּעֵי hearing, הַבָּשׁ height; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh שִׁבָּע young man, בַּנֵע youth, בַּנָע fear but בַּנָע tent, בַּנֶע bread.

ק"ם and "ב roots. A vowelless יד or ב is in a few instances rejected from the beginning of a word, §53. 2. a, בול produce for בול היד המונים familiarity for אַבְּיל elevation for אַבְּיל, יד lamentation for ידֹים, particularly in feminines and secondary derivatives; thus, הַבְּיל, הִיבָּי, הַּבָּיל, drop an initial Yodh, and הַבְּיל, ידֹים an initial Nun. Nun may also experience assimilation when it is a second radical, אָצָ anger for בְּיַבָּיל, סִיבַּיל cup for בְּיַבְּיל.

2. The main rowel in the ultimate.

§185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

- cipal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus לְּשִׁל , קְשֵׁל , קְשֵׁל , קְשֵׁל , קְשֵׁל , קָשֵׁל .
- 2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is $\bar{\iota}$ or \bar{u} , for \bar{u} , and $\bar{\iota}$ in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, for herbs prop. green, for strong drink prop. intoxicating, for leopard prop. spotted, for and \bar{u} and \bar{u} turban prop. wound around, \bar{u} glory, that which is glorious.
- a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90. and in יש verbs they have superseded the regular formation. § 153. 1, בּבְּ for בֹּבְיבְ. Kal passive participles are verbals with ā. This formation with ī in the ultimate is adopted in several names of seasons, בּבְּצִּ Abib. the time of cars of corn, בּבְּצִּ ingathering prop. the being gathered, בּבְּצִּ vintage, בּבְּרֵ pruning-time, בְּבִּר harvest.
- b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones. First great, First great, First great; great; First great; great;
- c. The active signification asserted for the form \(\frac{\partial}{2}\) in a few instances cannot be certainly established; \(\frac{\partial}{2}\) or \(\frac{\partial}{2}\) fowler is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. aucupari. aucupatus. Other alleged cases are probably not nouns but absolute infinitives of Kal. \(\frac{\partial}{2}\) Jer. 6:27 may as well be rendered I have set thee to try as for a trier (of metals); \(\frac{\partial}{2}\) Isa. 1:17 is not oppressor nor oppressed but wrong-doing, \(\tau\) \(\delta\) \(\delta\) \(\text{kell}\), see Alexander in loc.; and even \(\frac{\partial}{2}\) Jer. 22:3 may in like manner be oppression instead of oppressor.

d. לה roots are restricted to forms with i. in which the radical quiesces, קיף fresh, אָבֶּי afflicted, בּוֹר פָּרָה or אָבָּי with otiant אַ. 16. 1, pure,

or with a which combines with it to form ě, הַ, יִבְּׁטָ and הַשָּׁלְּי field, הַבֶּּיָר fair, הַבְּּאָה high; in a few nouns this final vowel is dropped, בְּּאָה for הַבְּּי, יִבְּּעִי mark for הַּבְּּי, יְבָּעִי tree for בְּּצִב, son for הַבָּּב, mouth for הַבְּּי, anless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by a, יִבְּיִי meek, or ē, יַבְּיַבָּי secure.

3. The main vowel in the penult.

- § 186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קיטֶל, קיטֶל, קיטֶל, קיטֶל, קיטֶל.
- 2. These indicate the agent, and are either active participles, לְּבֶּיל killing, or substantives, הַּהָּלָה signet-ring prop. sealer, שׁרֶּלֶּל enemy, one practising hostility, שׁרֶלֶּל fox prop. digger, בֵּילֶּל hammer prop. pounder, בֵּילֶל morning star prop. shining one.

b. In a very few instances u in the first syllable is shortened and followed by Daghesh-forte conservative. אַלְּבָּע pipe. אַלְבָּע pipe. אַלְבָּע pit.

c. 22 roots. The contraction of 22 and the quiescence of 32 roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from 22 roots are 25, 25, 25, 25, \$183. b. Of these 25 = 25 belongs to the monosyllable formation, and is chiefly used of abstracts, 32 purity, 25 multitude, 25 integrity, 35 yoke; and 25 = 250 to the first species of dissyllables, embracing adjectives and concrete nouns. 25 perfect, 35 feast; while 25 and 25 may arise indifferently from either. 25 rottenness is an abstract noun for 255, but 35 tender is an adjective for 357. Kamets being compressed to Pattahh before the doubled letter, comp. \$135. 3; 25 heart is for the dissyllable 255, but 35 favour for the monosyllable 355.

and פר roots. Nouns from quiescent של and יד roots may be divided into three pairs of forms. בְּלָּי, בִּלֹי, בִּלֹי, בִּלֹי, בַּלֹי, בַּלֹי, בַלָּי, בּלֹי, בּלִי, בּלְי, בּלי, בּלְי, בּלְי, בּלְי, בּלְי, בּלְי, בּלְי, בּלְי, בּלִי, בּלְי, בּלְי, בּלְי, בּלְי, בּלִי, בּלְי, בּילִי, בּילִי, בּילִי, בּיל, בּ

to the first species of dissyllables, בְּלֹי poor, לִי proud, לֵּב God prop. the mighty one, and the second pair may belong to either, בְּלִים poverty, בְּלִים בְּלִים empty, אִין strength, בֹּלִים good.

Class II.—Nouns with reduplicated radicals.

- § 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short i or i to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, were weak, אווים seeing prop. (having eyes) wide open, אווים righteous, אווים mighty man, אווים full of grace, אווים merciful.
- a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel ā. ī, or ū stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels ē or ō. Several nouns with ā in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, স্থ্য husbandman, স্থা fisherman, স্থা judge, খান্ন (= খান্ন) workman, সাহ্য cook, সাহ্য seaman (from সাইয় salt), ইহ্ছ bearer of burdens, স্থায় hunter, সাহ্য bowman. হায় thief, not a mere equivalent to হায় one who steals, but one who steals habitually, who makes stealing his occupation.
- b. Since the idea of intensity easily passes into that of excess, the form לְּבֶּׁי is applied to deformities and defects, physical or moral, בְּבֵּא מְשֵׁה hump-backed, שֵׁהֶה (בִּיה deaf, בָּבֶּׁי blind, הַבָּּא lame, בַּבָּׁר perrerse.
- c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a. שוֹבֶּה and מרבונה nettle prop. badly pricking, אולה, smoke, שולה Nile prop. very black, ביבור prison. spark, ביבור battle, ורצוין spark.
- d. The following double the third radical in place of the second, កក្កុត្ត brood, រុះខ្លុក្ក green, រុះខ្លុក្ក quiet, កក្កុន comely from កង្កុះ, the last radical appearing as 1, 169, ងដូនត្ feeble, where the long vowel Tsere is inserted to prevent the concurrence of consonants.
- e. ב"ל and more rarely ב"ל roots reduplicate the biliteral formed by their contraction, בַּלְבֶּל and בַּלְבֵּל wheel prop. roller, חַהְהַת frightful, וַרְוֹיִר girt. בַּרְוֹיִר crown of the head prop. dividing (the hair); so fem. בְּלְבֵּל setere pain, שִנְּיִב casting down, בִּלְבֵּלְה skull, and plur. מַלְבַלְּה baskets בַּלְבּלָה turning

upside down from אַבְּילֵבְ אַבְּילָבְּ, וֹמִילְבָּילָבְ (sing. בְּילֵבְ בֹּילִבְּלָבְ בֹּילִבְּילָבְ (sing. בְּילֵבְ בַּילִבְּלָבְ בֹּילִבְּילָבְ (sing. בְּילֵבְ בַּילִבְּלָבְ בַּילִבְּילָבְ וֹשְׁבְּילָבְ (sing. בְּילֵבְ בַּילִבְּילָבְ (sing. בְּילֵבְ בַּילִבְּילָבְ (sing. בְּילֵבְ בַּילִבְּילָבְ (sing. בְּילֵבְ בַּילָבְ (sing. בְּילֵבְ (sing. בְּילִבְ (sing. בְּילִבְ (sing. בְּילָבְ (sing. בְּילִבְ (sing. בְּילִבְ (sing. בְּילְבְ (sing. בְּילָבְ (sing. בְּילִבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילָבְ (sing. בְּילְבְ (sing. בְּילָבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְילָבְ (sing. בְּילְבְ (sing. בְילָבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילְבְ (sing. בְּילָבְ (sing. בּילָב (sing. בּילָב (sing. בּילָב בְּילָב (sing. בּילָב בְּילָב בְילָב בְּילָב בְּילָב (sing. בְּילָב בְּילָבְ (sing. בְּילָב בְּילְבְיב בְּילָב בְּילָ בְּילָ בְּילָ בְּילָ בְּילָב בְּילָ בְּילְ בְּילָ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילָ בְּילְ בְּילְיבְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְ בְּילְיבְילְ בְּילְ בְּילְ בְּילְי

- 2. Abstracts are formed with a doubled middle radical by giving ū to the second syllable and ĭ to the first, קַּבְּּרִים folding the hands, שֵׁלֵּיִים retribution, שְׁלֵּיִים abomination, and in the plural שָׁלִּיִים atonement, שָּלִיִים commandments, שִׁלִּיִים divorce.
- a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil אַבְּאָרִם melting from בְּבָּאָרִם cessation from the בַּאָרָם Niphal נַפְּאַרֶּם wrestlings: עַפְּאַרִּם when derived from the Niphal means repentings, when from the Piel consolations.
- c. ב"ד roots reduplicate the biliteral to which they are contracted, הַרְאָר inflammation, בּאַנְצְיִלְים delight.
- § 188. A few words reduplicate the two last radicals. These may express intensity in general, אַרְיּבְּילִים complete opening, אַרְיּבְּילִים very beautiful, or more particularly repetition, אַבְּיבְּילִּם twisted prop. turning again and again, אַבְּיבְּילִם slippery, אַבְּיבְּילִם crooked, אַרְיּבְּילִם perverse, אַבְּיבָּאַ mixed multitude prop. gathered here and there, אַבְּיבְּלִּילִם spots or stripes, אוֹנְיבְּילִים moles prop. incessant diggers. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אֲבַמְּבַּׁשְׁ reddish, יְבַקְבַּׁק greenish, שְׁבַּרְּחֹר blackish.

- a. The first of two concurring consonants is softened to a vowel in הַבְּצְבָּה trumpet for הַבְּצְבָּה, and probably בַּצְבָּב Lev. 16:8 for בַּצְבָּב,
- b. בּיֵב roots drop their initial radical, הַבְּהָבְּה gifts from צֵצֵצְבִּים, רָהָב offspring, issue from בְּצֵצְבִים,

Class III.—Nouns formed by prefixes.

- § 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel ă is prefixed with ā in the ultimate to form adjectives of an intensive signification, אַרָּזָּב utterly deceitful, אַרָּזָב violent, אַרָּזָב (eitful, אַרָּזָב violent, אַרָּזָב (eitful, אַרָּזָב (only represented by a derivative, § 94. a) very foul, fetial, אַרָּבָּצ exceedingly gross or thick (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אַרָּלָה declaration.
- a. This form corresponds with the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, §82.5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.
- c. The short vowel prefixed with \aleph to monosyllables of the first species, as explained §183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.
- § 190. The consonants prefixed in the formation of nouns are מ, ה, and ז. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מְּבֶּבֶּל , מְּבַבֶּל , מְבַבֶּל ; more commonly they receive ă or ĭ followed by a long vowel in the ultimate, e. g. מִקְטָל , מַקְטֵל , מָקַטֵּל , מַקּטַל , מַקְטַל , מַקְטַל , מַקְטַל , מַקְטַל , מַקּטַל , מַּקּטַל , מַקּטַל , מַקּטַל ,

a. Pattahh commonly stands before ē, ī, and ū, and Hhirik before ā and ō, unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, בְּבֶּבְ food, בּבָּבְ planting, הוֹשׁבֵּ saw, בַּבְּבָּ a species of bird, בַּבְּבֵ a kind of gem. Seghol is occasionally employed before a guttural or liquid followed by ā. §63. 1. b, בַּבְּבָּ depth, בַּבְיבָ chariot, בַּבְּבָּ pair of tongs. These rules are not invariable, however, as will appear from such forms as בַבְּבָּ בִ בָּבָב אָבָ בְּבָּ בִּבְּ בַּבְּבָ בְּבָּ בִּ בַּבְּבָ בַ A few words have ā in the ultimate, בַּבְּבָ בְּבָ בְּבָ בַ harp, בְּבָּבָ strangling. The insertion of Daghesh-forte separative in the first radical is exceptional, בַּבָּב בָּג וּבִּב בַּב בַּב בַּב בַּבָּב בַ Job 9:18, בַּבְּבָ בַ Job 1:17.

b. אשׁ roots. The first radical appears as ד resting in Hhirik or Tsere, אוֹשׁים and אַבְּיבְי rectitude, שׁרְאוֹשׁ new wine. אַבְּיב south, or as ד resting in Hholem or Shurek. אין מוּשְלֵּה appointed time, אין בייני correction, בשִּׁיִּה sojourner, sorrow. In a few instances it is rejected. אַבָּה world, or assimilated to the following radical, איִבָּ bed, אין knowledge.

של and ב" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, אָשְׁיִ citadel, בּהֹיִן sound place, בּוֹהֹיִן ocean, בֹּהְיִין living thing, or more commonly a pretonic Kamets or Tsere. אָבְיִ luminary, אָדִין, אַדְיִין and אָדִיּ strife, בּהִין race, מַלְרִיב adversary. The feminine form is almost always adopted after ח, הְבִּיּבִיה salvation, הַרִּבְּיִה oblation.

דָּבֶּי roots. The root is mostly contracted to a biliteral and the vowel compressed to ā, ā, ē or ō, §61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, §61. 1. b. בְּבֶּי tribute for בַּבָּי, בְּבֶּי bilterness for בְּבָי, בְּבֶּי defilement for בְּבָּי, בְּבָי fear for בְּבִי, בְּבָי mast for בְּבָי, בִּבְי shield, בּבִּי fortress, בְּבָּ anguish. In בְּבָּי running, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. בּבְּ is almost always followed by the feminine ending, בּבְּבָּה folly, בַּבְּה beginning, בּבָּב prayer.

Yodh is retained as a consonant after u, בְּהַלָּרִים diseases.

א 191. The letter א is a fragment of the pronoun איני who or א what. Nouns, to which it is prefixed, denote

1. The agent who does what is indicated by the root, as the participles, §84. 5, formed by an initial ב, and a few substantives, בְּשִׁבְּיל didactic psalm prop. instructor, בְּשַׁבְּיל (from בְּשִׁבִּיל) chaff prop. what falls off.

2. The instrument by which it is done, व्यक्ति key from

- to open, בַּלְבֵּׁה goad from לָבֵּׁה to learn, מַלְבְּׁה saw from מָיל to saw.
- 3. The place or time in which it is done, מְּלְבֶּׁת altar from לְּבְּׁדְ to sacrifice, מְלְבָּׁר lair, מֵלְבָּׁל brick-kiln, מִלְבָּׁר period of residence.
- 4. The action or the quality which is expressed by the root, אַבְּישָׁה slaughter, בְּישָׁה mourning, בּיִשְׁה sickness, מְשָׁה error, בְּישָׁה straightness. Verbals of this nature sometimes approximate the infinitive in signification and construction, as בּיִשְּׁה overturning, בּיִשְּׁה Ezek. 17:9, §166.2. In Chaldee the infinitive regularly takes this form, e. g. בִּישְׁבָּי to kill.
- 5. The object upon which the action is directed or the subject in which the quality inheres, אָבֶּי food from לְּבָּׁיִ to eat, מִיְבִירֹ psalm from לְבִי to sing, מַבְּּבְּׁי booty from לְבִי to take, מִיבְּיִר מִי that which is small, בְּיִדְיִבְּי that which is remote.
- a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, They luminary, may suggest the idea of agency, dispenser of light, or of place, reservoir of light; They knife, may be so called as an agent, a decourser, or as an instrument, used in eating; They means both a holy thing and a holy place; They sale and something sold or for sale; They royal authority and kingdom; while act, place, and time of going forth and that which goes forth; They the place and time of sitting or dwelling as well as they who sit or dwell.
- § 192. Nouns formed by prefixing or n denote persons or things to which the idea of the root is attached.
- 1. " is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, אָרָיב Isaac, אָרָיב Jephtha, but rarely in forming appellatives, יְלִיב adversary prop. contender, מוֹני apostate prop. departer, שִׁלְיב bag prop. gatherer, דְלִיב living thing prop. that (which) stands, אַרָּיב fresh oil prop. that (which) shines.

2. 5, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, for oak prop. that (which) endures, prop. that (which) endures, prop. that (which) burns, prop. that (which) exhales fragrance. But it more frequently appears in abstract terms like the feminine ending in other forms, prop. understanding, prop. bitterness, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, prop. learner, prop. dwelling on another's lands, tenant, vassal.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, הְּהֶקְהָת deep sleep, הְּלְּעֹרִהְ salvation, הַּבְּּבֶּלְהָת beauty. הַּלְּבְּרָת fraud.

Class IV .- Nouns formed by affixes.

- §193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant \bar{j} appended by means of the vowel \bar{o} , or less frequently \bar{a} , forms
- 1. Adjectives, ווֹאָבּ last from אַבּ after, אָנְשׁאַרָ first from בּאב'ז head, אָבָּר middle from אָבָּה midst, אָבָּר brazen from הַּעָּה brass. A very few are formed directly from the root, אָבָר נוֹן most high, אָבָּר widowed.
- 2. Abstract substantives, the most common form of which is אָפָלוּדְ, e.g. לְּבְּלוֹדְ blindness, שְּבְּלוֹדְ confidence, יַבְּלִּדְן pain, אָבְלוֹדְ paleness, though various other forms likewise occur, e.g. מְבְּלִדְן and אַבְּלִדְן destruction, פְּבָּלוֹדְן dominion, בְּשְׁרֹדְן offering.
- a. In a few words the termination אוֹן has been thought to be intensive. רֹבָי sabbath, אָרֹבְי a great sabbath. אוֹן proud, אוֹן בּערכּמּלוֹת בּערכּמּלוֹת מחס once diminutive אַרְבּערִי אַרָּמְ וּנְערֹּערִי וּנִינִי וּנִינִי שְּׁיִבְּערִי וּנִינִי בּערכּמּלוֹת וּנִינִי בּערכּמּלוֹת מחס once diminutive בּעריי אַר אַרבּיי וּנִינִי וּנִינִי וּנִינִי וּנִינִי בּערַי וּנִינִי בּערַי וּנִינִי בּערַי וּנִינִי בּערַי וּנִינִי בּערַי בּערִי בּער בּערִי בּערִי בּערִי בּערִי בּערִי בּערִי בּערִי בּערִי בּערי בּערִי בְּערִי בְּיבּי בְּיי

- b. j is occasionally affixed with the vowel \check{e} , בַּרְטָּל axe, צּפֹּיֶך axe, nail.
- c. A few words are formed by appending ב, e. g. בּוֹלְיּבָּ and בְּבָּי ransom, בַּבְּעָ ladder from לְּבָּע to lift up, בּוֹלָה sacred scribe from בּוֹלָה stylus, בּוֹלִה south from בְּבָע to shine; or לֹּ, e. g. בְּבְּעָ garden from בַּבְּע vineyard, לִבְּע calyx or cup of a flower from בַּבְבָּע cup, לֹבְע ankle from בָּבָע indicative of tremulous motion, לִבְּעָל thick darkness from בְּבִיל cloud, בַּרְנֵע iron probably from בַּבָּע to pierce.
- §194. The vowel forms adjectives indicating relation or derivation.
- 1. It is added to proper names to denote nationality or family descent, יְבִּיכִי Hebrew, יְבִּיכִי Jebusite, פְּלְשָׁהִי Philistine, פְּלִשְׁהִי Iramean, מְבִּירִ בִּיכִי Egyptian, יִשִּׂרְצֵּלִי Israelitish, an Israelite, יִשִּׁרְצֵּלִי Danite, קְּהָרִי Kohathite, בַּרְשִּׁרִי Gershonite.
- a. The feminine ending ה, is dropped before this ending. לַרְהַלְּהַלְּהַ Jew from בְּרַבְּלֵּהְ אָבְּרָבְּׁהְ Beritte from בְּרָבְּלָּהְ, or the old ending ה, takes its place. אַבְּרָבְּׁרְ Maachathite from הַבְּבָּבְּהָ, or a is inserted between the vowels, בּרָבְּלָּהְ Shelanite from הַלְּבֶּי, Final ה, combines with the appended ה, into בְּלֵּבְּלָּהְ Levite and Levi, בַּרָבְּלָּבְּ Shunite and Shuni.
- b. In a very few instances בּ takes the place of בּ , e. g. יבְּילֵה white stuffs, בּבְּלֵה basket, בְּבֹּלֵה bop, and perhaps בְּלֵבְּה in a collective sense windows, בְּבֹּלְה uncovered, בִּלְּלֵב which Gesenius derives from בְּבָּיְ and takes to mean cunning; if however, it is derived from בּלְבָּי , \$187. 1. c, and means spendthrift, the final Yodh will be a radical.

MULTILITERALS.

\$195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, בַּקְרָב scorpion, בִּקְרָב treasurer, שַּׁרְבֵּל siekle, שַּׁלְבְּלִיה barren. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּבֶּשֶׁים damask, דְּבָּיִל frost, יִיבָּיִל vine blossom, or preserved by the insertion of Daghesh-forte, שַּבְּבְּרִישׁ flint, שַּבְּבִּרִישׁ fint,

- spider, פּלֶּגֶשׁ and פִּילֶגְשׁ concubine. Oceasionally the third radical has Daghesh-forte, קנפִּיר bat, סְנִפִּיר fin.
- 2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּאָל purple, אַבְּרָבָּע frog, אַרְגָּאָל cloth, אָרָשְׁשְׁרָבִּן mule, אַרַשְּׁבָּרָבוּ satrap.
- 3. Compound words are few and of doubtful character, אַלְּטְּיֶה shadow of death, בְּאַבְּיְהָ anything prop. what and what, בּלִיכָּה nothing prop. no what, בְּלִיבֶּה worthlessness prop. no profit, שַּלְבְּיִבְּה darkness of Jehovah, שֵלְבְּבְּרָה flame of Jehovah, except in proper names, מֵלְבִיבְּבֶּרְ Melchizedek, king of righteonsness, יְבִּרְיָה Obadiah, serving Jehovah, בּרִיְהַה Jehoiakim, Jehovah shall establish.

Gender and Number.

- § 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (מְלָבָי) and the feminine (מְלָבָי). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ה, e. g. בְּבָיִי masc., הַבְּיִי or בְּבָיבִי fem.
- a. The only trace of the neuter in Hebrew is in the interrogative. $\exists \varphi$ what being used of things as $\exists \varphi$ who of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.
- b. The original feminine ending in nouns as in verbs, §85. 1. a (1), appears to have been ה, which was either attached directly to the word, אָלְבֶּיבְּ which, by §61. 2, becomes הַבְּיבְּה, or added by means of the vowel a. בַּיבְּיבְּ or בַּיבְּיבְּ, which by the rejection of the consonant from the end of the word, §55. 2. c, becomes הַבְּיבְּהְ. The termination הַ or ה, is still found in a very few words, בַּיבְיבְ emerald. בַּיבְּיבְ pelican. בַּיבְּיַבְ company 2 Kin. 9: 17, בַּיבְיבָ morrow, בַּיבְ portion, בַּיבְ בָּי end. בַּיבְיבָ Josh. 13: 13, and the poetic forms, בַּיבְי song, בַּיבְ בַּי inheritance, בּיבְיבָ help. בַּיבְ בּי fruitful, בַּיבִּ sleep. Two other words, בַּיבְ בַּי inheritance, בּיבְ בָּי Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original n final; it is likewise always retained before suffixes and paragogic letters, §61. 6. a, בַּיבְּבִיבְ, בַּיבְּבָּיבִי, בַּיבְּבָּיבִי, בַּיבְּבָּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבְּיבִי, בַּיבִּיבִי, בַּיבְּיבִי, בּיבִיי, בּיבִּיבִי, בּיבִיי, בְּיבִיי, בּיבִיי, בּיבִיי,
 - c. The feminine ending π_{τ} receives the accent and is thus readily dis-

tinguished from the unaccented paragogic הַ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. פּלְּבָּל burning Hos. 7:4. הַלְּבָּל Galilee 2 Kin. 15:20, הַלְבָּר destruction Ezek. 7:25, הַלְבָּל rulture Deut. 14:17, הַלְּבָּל low Ezek. 21:31.

- d. The vowel letter N, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of D in Num threshing Jer. 50:11.

 Note that the state of D in Num threshing Jer. 50:11.

 Note that the North Dan. 11:41, Note the liness Ezek. 19:2.

 Note that Lam. 3:12. Note that I:20, where, however, as Ewald suggests, Note that I:20, where, however, as Ewald suggests, Note that I:20, Note t
- e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has a, the Greek a or η , the Sanskrit $\bar{\imath}$. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending $\bar{\imath}$ may be compared with t, the sign of the neuter in certain Sanskrit pronouns, represented by d in Latin, id, illud, istud, qvid; in English it, what. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by m or r, which is properly the sign of the accusative, bonum. $\kappa a\lambda \delta r$, the passivity of the personal object being allied to the lifeless non-personality of the neuter. Bopp Vergleich. Gramm. §152. In curious coincidence with this, the Hebrew sign of the definite object is \bar{r} prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.
- § 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

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בא mother. אָבי she-ass. פרלָבָשׁ concubine. לְּיָטַ queen.
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So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

д\$ ear.	컬러크 arm.	ក្ $ abla$ $patm$.	nin horn.
ร≒ัน≋ finger.	אלָ hand.	គុក្ខខ្ $shoulder.$	ځېڅ <i>foot</i> .
ក្នុង $thumb$.	ក្នុង thigh.	The eye.	ງພູ່ tooth.
ημά knee.	ភា្ង់គ្ wing.	side. ڇاڳات	שוֹם $leg.$

The following nonns are also feminine:

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

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† ក្រុង្គ stone.

† ក្រុង្គ stone.

† ក្រុង្គ way.

† ក្រុង្គ stone.

† ក្រុង្គ way.

† ក្រុង្គ bime (repertise sign).

† ក្រុង្គ sign).

† ក្រុង្គ sign).

† ក្រុង្គ sign).

† ក្រុង្គ beard.

† ក្រុងគ្គ window.

† ក្រុងគ្គ window.

† ក្រុងគ្គ path.

† ក្រុងគ្គ court.

† ក្រុង earth.

† ក្រុង earth.

† ក្រុង earth.

† ក្រុង sont.

† ក្រុង womb.
† 77 searth.
 † שֵׁבֵּ fire. † יְבִּרֹן right hand. דְּבִּרֹן pot.
                                                                                   * ביו juniper.
* אָבֶּל garment. אָרָ peg. † אָבֶּל flour.
* רְיִב house. * אַבְּל glory. בּיִּר cloud.
                                                                                     みなっ hell.
                                                      * ឯក្ខុម្ភិ sceptre.
                               קב pail.
                                                                                    ពង្គំឃ្មុំ sabbath.
   Tia wall.
                          * ຮຸ້ງສູ່ vineyard. | † ຮຸ້ສູ່ bone.
                                                                                     ප්පූප් sun.
   Ni valley.
 † לבלת door.
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Gesenius ascribes only one gender to a few of these words, but לְּבֵּל is once fem. Prov. 12:25; so לְּבְּצְׁבְ fem. Hab. 1:16, בְּבֶּיְ fem. Ezek. 43:13. בַּבֶּי masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

- c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, אַבָּ bullock, אַרְאָּ heifer, אַבָּ בֹ calf, fem. אַבָּיִבָּ, עַבְּבָּיִר lamb, fem. אַבָּבָּיב, or being represented by a word of different radicals, אַבְּבָּיב ass. fem. אַבּיבָּיב, When this is not the ease, the name of the species may be construed in either gender according to the sex of the individual spoken of as אַבָּבָּ cantel, אַבָּ בַ cattle, אַבָּ בֹּיבוֹר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, אַבָּבָ dog, אַבִּ יִ wolf, אַבּיבָר are masculine, אַבְּבָּבָּ אַמִר feminine.
- d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as בּיבוֹים Moab, בְּיבוֹים Judah, בְּיבוֹים Egypt, בְּיבוֹים Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.
- \$198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. his Honour, his Excellency, his Reverence), אוֹם governor, אוֹם colleague, אוֹם preacher, and of collectives (comp. humanity for mankind), אוֹם a fish, אוֹם fish, אוֹם בּלְּהָה clouds, אוֹם לַבְּלָּה timber, אוֹם מוֹם traveller, אוֹהָה caravan, אַרְהָה בּלְּהָה Zeph. 3:19 the halting, אוֹם the escaped.
- a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, រប្បញ្ជុំ and កម្ពុំឃ្មុំ wickedness, distinguished by Ewald as τὸ ἄδικον and ἀδικία, កង្កុក្ shame, កម្ពុជ្ជ slothfulness.
- (2) So to monosyllables whose second radical receives the yowel, הַלֶּקְאָ righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, בְּיָשָׁ rightness, בּיִשְׁהַ darkness, equivalent to בְּיַבֶּא (בְּיִבֶּבְּ brightness, בְּיַבְּא (בִּיבָּ בְּיַבְ) salration. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I, the pretonic vowel falling away upon the addition of the feminine ending, בְּבָּאָ dark, בַּיְבָּא the dark, דֹס סַּגְּסְבְּעִי בְּיִבְּא the being saved from בְּיַבְּי justice from לְּבָּבְּ justice from בְּיִבְּי judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, בְּבָּבְּ king, בְּבָּבְּ kingly office or sway, בִּבְּבָּ prophet, בִּבְּבָּב prophet, בַּבְּבָּ prophecy. בְּבָּב priesthood or priestly duty, בַּבָּר merchant, בַּבְּבָ traffic.

- (3) The feminine ending occasionally gives an abstract signification to reduplicated forms, កក្តុខ blind, កក្សខ blindness, ក្នុខ having a bald forehead, កក្កខ្ន baldness in front, នទុក sinner, កនុទុក and កនុទុក sin, កកុខខ្ល terror, កនុខុត scoffing, កុខុកុត្ត anguish, or to those which have a prefixed letter ៦, កុខុខ្ខក overthrow, កុខុខុខុ dominion, កុខុកកុ confusion, or particularly ភ, កខ្ទុខ១ salvation, កុខុខខុ testimony, កុខុត hope, កនុខុត weariness.
- (4) It is likewise added to forms in יָר, דְּלִּלְּח, judgment, בַּלִּרְלָּלָּח working. באשרה beginning, אַהַלִּית end, יִבּאַלִית remnant, the termination בּא being often found in place of דְּבְּשִׁית, הַם 2 Chron. 26:21 K'ri, השבית K'thibh. disease prop. freedom from duty, הבללה free, הבללה redness, תְּבְּלִּילְּדְּ red, בְּבְּרְּהְת bitterness, מְבְרִרְר bitter, הַּבְּבֶּה heaviness, צֵּלְטָלִהוּת bidowhood, and occasionally הַּבְּלִּה wisdow, הוֹלָלִה folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final \(\bar{\cap} \) of the relative adjective, which thus passes into I and even to I in this abstract formation, and the old construct ending and i. The further suggestion is here offered that both may not improbably be derived from the pronoun sto. which was originally of common gender, §71. a (3). Thus, דַרָהוֹיָאֶרֶן Gen. 1:24 beast of earth is equivalent to אָלָה beast viz. that of earth, and מַלְבֵּר־צְּׁדֶק (which may be for בֶּלְבֵּר as the plural ending בּל, for בּא, § 199. €). is equivalent to בָּלֶבֶּ אֹה אָבֶּ king riz. that of righteousness. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, ישׂרָאל of or belonging to Israel, Israelitish. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to z which it has experienced at the end of the word, comp. § 101. 1. a. Thinks widowhood prop. the state of a widow אַבְּבֶּוֹת, misdom prop. the quality belonging to the wise The rare instances in which the termination mais superimposed upon י viz.: אַבְּוֹרָלֹּהָת, אַבְּיֹרָבֶּל, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination בת or ווו in abstracts derived from ל roots is of a different origin from that just explained and must not be confounded with it; 7, or 7 is there the final radical softened to a vowel, § 169, as מַבְּיַת or מַבְּיַל captivity from ਸੜ੍ਹੇ to lead captire.
- b. In Arabie, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אַבָּ fleet, אַבָּ ship, אַבָּ hair. אַבָּ מַ a hair, בִּיבָּ a hair, בִּיבָּ a bee.
- c. Some names of manimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, হছ্ন mother, নামুগ্ন metropolis, নামুগ্ন thigh, নামুগ্ন hinder part, extremity, নামু palm of the hand, নামুগ্ন palm-branch, নামুগ্ন forehead, নামুগ্ন greave, নামু month. নামুগ্ন edge.

- a. The masculine plural sometimes has דְּיַ instead of בּיבִי, e. g. בַּיבִּין oftener than בְּיבִּין in the book of Job, בְּיבִין Prov. 31:3, בְּבִין 2 Kin. 11:13, Mic. 3:12, בְּיבִין Lam. 1:4, בְּיבִין Ezek. 4:9, בְּיבִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

- d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, בּלְּקֹׁת door pl. בְּלֹהְת So, בּקֹית pillow, בְּעָה bow, בְּיִבְּי trough, בְּיִבְּה spear, בּיִבְּי widowhood, בּבְּיבְה whoredom, בּבְּי tip pl. בּבְּיבָה. To these must be added בּרְבְּי, provided it be derived from בּבְי in the sense of pit; it may, however, signify destruction, from the root בּבְּי, when the final בּבְּיבוּ will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns. seems to have been 51, §71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, אָקְטְלָּהְ, or זְּקְטְלָּהְ, ... §85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to ז or e, בּוֹסִים. בהַ, בהַאַצ the Arabic has $\bar{u}na$ for the nominative and $\bar{\iota}na$ for the oblique case. If we suppose n, the sign of the feminine, to be added to D. the sign of the plural, the vowel will regularly be changed to i before the two consonants, §61.4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּ for בָּוֹלָם and סוֹם for כּוֹלָם, the resulting form will be ri, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this D, which is joined to words by the connecting vowel 1. may perhaps be related to no taken indefinitely in the quantitative or numerical sense of quot or aliquot, comp. Zech. 7:3; and the adverbial or adjective ending por m may in like manner be referred to the same in its qualitative sense, comp. Ps. 8:5, so that בֵרָקָׁ vacue, would strictly be qua vacuus. The pronoun seems in fact to be preserved without abbreviation in the Syriac במצמון = בּיבָּיה interdiu.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take Fi in the plural, some feminines take Fi, and some of each gender take indifferently Fi. or Fi.

a. The following masculine nouns form their plural by adding 51: those which are distinguished by an asterisk are sometimes construed as feminine.

$\exists \S father.$	* mix path.	* 75 threshing-	भिन्म vision
bowl.	many palace.	floor.	चार्चन dream.
zik familiar	ნეშვ cluster.	ੀਜ਼ੇਸ਼ goad.	Taun invention.
spirit.	$\neg \dot{z} pit.$	= tail.	កន្ទង់ hand breadth.
זֹבְיֹג treasure.	3\$ 100f.	ਜ਼ਾਜੇ street.	జుప్ప throne.
* ការ់ន់ sign.	bita lot.	ការ៉ូក្ breast.	ក្មាទី tablet.

אופה ליל night.	שׁלֵּב bottle.	tube.	ping chain.
* אַבְוֹיִם altar.	לֵב lamp.	* mės bird.	זקׁלְשִׁ table.
ာမှုံးမှာ rain.	ราร์ฮ skin.	הוֹלְיִי bundle.	ະພູ name.
កាម៉ូឡុង tithe.	בְּבֶּי dust.	اخ voice.	າຮຸ່ານ trumpet.
* אָר summit.	herb.	wall.	ກ ໍ ບຸ່ pillar.
* tipp place.	วาธุ่ leader.	בֹּלָבְ war.	* ⊏ក្រគ deep.
भेट्टेंच staff.	* * host.	*street.	

b. The following feminine nouns form their plural by adding בים: those marked thus (†) are sometimes masculine:

† 75% stone.	† קָקָ way.	ကဗ္ဗဗ္ဗ်ခ္ spelt.	កកុំដុខ្ $flax$.
ការ៉ុន terebinth.		brick. לְבֵּיֶּה	าฐ morsel.
widowhood widowhood	לה. branch.	מּלְּה word.	sheep.
משמ woman.	whoredor ילידת	m. កាដ្ឋា ant.	hקבים barley.
rង្គុំធ្នា coal.	त्रधृत wheat.	measure.	ਸਮੁੱਖੋਧਾਂ ear of corn.
† 754 vine.	□≒⊒□ darkness	s. 12 she-goat.	កង្ខុង acacia.
הַבְּלָּה fig-cake.	רוברו dove.	city.	កង្គុំនក្ fig .
hָלְיֹם bee.	† שֵׁר pitcher.	백동불리 concubine.	

Also בּיבֹים eggs which is not found in the singular.

c. The following nouns form their plural by adding either to or of:

MASCULINE NOUNS.

porch.	heart.	Hay delicacy.	ַבֶּׁבֶּ breach.
lion.	าห่ว <i>ู้ light.</i>	jąz fountain.	าะวุ่น neck.
generation.	वेन्द्रव tower.	그늘 그 bed.	≒\$ grave.
n⊒¦ sacrifice.	בּוֹסָׂד foundation.	चित्रं dwelling.	reed.
יוֹדְרוֹן memorial.	בוֹמֵר bond.	ילָּיִב river.	בלקה a.re.
לום day.	ຊີ່ພູ້າ່ວ seat.	ro basin.	הֶשֶׁי field.
forest.	שלק bowl.	iniquity.	รุงธ์ซุ่ week.
ור <i>laver.</i>	בוֹאִבְים pain.	==; heel.	সাহিত্য delight.
าร์ลุ harp.	ກ່ຽວກູ nail.		

FEMININE NOUNS.

צֵיכָּת	terror.	בְּשִׁישָׁת	grape-cake.	وتوط	shoe.		בַּרְסָׁת	hoof.
zyśta	sheaf.	ಬರ್ಗಿಜ್	A starte.	ಗ್ರಹಿತ್ತಾ	heap.	-	בְּיבְּׁת	year.
אָבֶּירוֹ	people.	מיית.	spear.					

NOUNS CONSTRUED IN DITHER GENDER.

בּהְלִּים aloes.	in window.	nipp rod.	=== bone.
קל garment.	Tim court.	soul. پاتا	∓± time.
In rim.	≒≒⊃ cirele.	thorn.	toot.
temple.	הְצְבְיִ fortress.	=‡ cloud.	side.
يان arm.	កដ្ឋាទ្ធ camp.	riz cord.	

- d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin loci and loca. Thus בּחֹלְבָּשׁ is used of round masses of money, talents, בּחֹלְבָּשׁ of bread, round loaves; בּחֹלִב thorns, הוֹלְבָּשׁ hooks; בּחֹלִב heels. הוֹלבְּשׁ foot-prints; בּחֹלִב footsteps of men, מַלְבָּשׁ feet of articles of furniture. Comp. 198. c. Sometimes they differ in usage or frequency of employment: thus הוֹלבְּע days, בּחֹלִים years, are poetical and rare, the customary forms being בּוֹלִים, בּחֹלָים.
- e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in בין are construed as masculines, e. g. עלים women Gen. 7:13, בילים words Job 4:4. בילים ants Prov. 30:25, and masculine nouns in בין are construed as feminines. e. g. בילים dwellings Ps. 84:2.
- f. In explanation of the apparently promiseuous or capricious use of the masculine and feminine endings, it may be remarked that the termination in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of to in feminine nouns, and even in the names of females, as לוֹלים women. עלרם she-goats, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אבור fathers, which can never have been a feminine. One might be tempted in this case to suspect that או was not the sign of the plural, comp. אולים sister, ming mother-in-law, but that belonged to the radical portion of the word, and that \(\pi\) was appended to form a collective, fatherhood, \(\frac{5}{2}\)198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which באָ assumes in the plural, comp. פַרָבּיה leaders, דְבָּהָבֶ preacher, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, §198. c, while at the same time they are so conceived that the masculine construction is maintained.
- § 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אָלָּה fire, אַלָּה ground; collectives, אָב children, יוֹם fowl, בּיִבָּע birds of

- prey, בְּקֹר (noun of unity בְּקֹר an ox), אָבֹּצֹיּ small cattle (noun of unity השֶׁ a sheep or goat); many abstracts, many abstracts, salvation, בְּנִירָם blindness. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, בִּיִבְּע water, בִּיבִּי face or faces, שְׁבִּיִּרִם heaven, מְבִּיבִים bowels, מְבִיבִּים men, הוֹבְּיבִים adjacent to the head, and abstracts, which have a plural form, בְּיִבִּים love, בַּיִבְּיִב mercy, בַּיִבְּיִב government.
- a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια right, τὰ ἄδικα wrong. Some abstracts adopt indifferently the feminine or the plural form, הַּבְּאָבְּ and בּיִבְּאָבְ fidelity, בּיִּבְּאַבְ and בּיִבְּאַבְ fidelity. בּיִּבְּאַבְ and בּיִבְּאַבְ freemption, בּיִבָּאַב and בּיִבְּאַב setting of gems.
- b. The form בְּשִׁרְּכִּים is adopted by certain words which denote periods of human life, בְּשִּׁרִים childhood, בַּשְׁרִים youth, בְּשִׁרִּים adolescence, בְּשִּׁרִים virginity, קְיִנְים period of espousals, דְּבִּיִּרִם old age.
- c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, מְבַבּלְּרֵת might, מְבַבּלְּרָת deeds of might.
- 2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are מַּלְּיִם God the supreme object of worship, אַבְּלִים God the supreme object of worship, אַבְּלִים God the supreme object of worship, אַבְּלִים Eccles for the divine being, אַבְּלִים Eccles בּבְלִים Isa. 54: 5, בּבְלִים Hos. 12: 1; also, בְּבָלִים (rarely with a plural sense) lord, בְּבֶלִים (when followed by a singular suffix) master, הַבְּלִים Echemoth, great beast, and possibly הַבְּלִים Teraphim, which seems to be used of a single image, 1 Sam. 19: 13, 16.
 - § 202. The dual is formed by adding proto the singular

- of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196.6, שְׁפָּחִים hand du. שְׁפָּחִים door du. שְׁפָּחִים.
- a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich, Gramm. §206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.
- § 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to
- 1. Double organs of men or animals, אַזְבֵּיִם ears, שַּצִּבֶּיִם nostrils, אַזְבַּיִם horns, מָבָּיִם wings.
- 2. Objects of art which are made double or which consist of two corresponding parts, מְצִּבְּיֵם pair of shoes, מְצִּבְּיִם pair of scales, מְצִּבְּיִם pair of tongs, דְּבְּיִהִם folding doors.
- 3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִיים period of two days, bidurm, שְּבְּשִׁים two weeks, fortnight, שִׁבְּשִׁים two years, biennium, שִּבְּשִׁים two measures, fortnight, דְּרָבִים two years, biennium, בְּחַבִּים two measures, prov. 28: 6, 18 double way (comp. in English double dealing), בַּחַבִּים pair of rivers, i. e. the Tigris and Euphrates viewed in combination.
- 4. The numerals אַכְּשְׁלֵים, לוּעִס, פּוְלֵּבְיִם double, שִּבְּלִים two hundred, בּוְלַבְּיִם two thousand, רְבּוֹתְים two myriads, בּיְלְבָּיִם sevenfold, בּיִלְּבִים of two sorts.
- 5. A few abstracts, in which it expresses intensity, אַבּלְמִּים double-slothfulness, מְּבְלְתִים double-rebellion, מְבְלֵים double-light, i. e. noon, בְּיִבְיִם double-wickedness.
- a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, בְּיַבְּׁיִם עֲלֶשִׁי 1 Sam. 2:13 the three teeth, שֵׁשׁ בְּּיָבֵּׁיִם Ezek. 1:6 four wings, ווא 1 Sam. 2:2 six wings,

- b. The dual ending is in a very few words superadded to that of the plural, הולים walls of a city, ביותר double walls, הולים boards, ביותר double boarding of a ship, בְּרֵבֶּים name of a town in Judah, Josh.
- c. The words בְּיִשׁ water and בִּישׁ heaven have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as בְּיִשְׁלֵים Dan. 5:9 from the singular אָבָי בּרְיּצְשֶׁלֵים. In the final Mem is not a dual ending but a radical, and the pronunciation is simply prolouged from בַּיִבְּיִבְּי, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.
- § 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:
- 1. The feminine \mathfrak{D} , which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.
- 2. The feminine \overline{n}_r , the plural \underline{n}_r and \underline{n}_r , and the dual \underline{n}_r , which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.
- \$205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic , מְּיֹצְבִיׁר

- a. In many cases the feminine is formed indifferently by \mathbb{R} or by \mathbb{R}_+ ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said however, that adjectives in \mathbb{R}_+ almost always receive \mathbb{R}_+ ; active participles, except those of \mathbb{R}_+ ; \mathbb{R}_+ and \mathbb{R}_+ verbs, oftener take \mathbb{R}_+ than \mathbb{R}_+ ; \mathbb{R}_+ is also found, though less frequently, with the passive participles except that of Kal. from which it is excluded.
- b. A final 7. T or n is sometimes assimilated to the feminine characteristic n and contracted with it. §54, n½ for ក្នុង daughter. កក្ក for ក្នុង gift. កង្គង for ក្នុងង truth, កក្កង for ក្នុងង one. កក្កង្ 1 Kin. 1:15 for ក្នុងង ministering, កក្កង Mal. 1:14 for ក្នុងង corrupt. កង្គង for ក្នុងង pan. The changes of the ultimate vowel are due to its compression before concurring consonants.
- c. The vowel u remains in בּשְּׁשׁהְ Lev. 5:21 deposit, and the proper name הַשְּׁשָׁהְ Tanhumeth. From הַּשְּׁ brother, בּהְ father-in-law are formed הווה sister, בּחָבָהְ mother-in-law, the radical , which has been dropped from the masculine, retaining its place before the sign of the feminine. comp. § 101. 1. a; בְּבָּבְּי difficult Deut. 30:11 is for בּבְּבָּבְּי from בּבְּבָּבְי.
- §206. The changes which result from appending the feminine termination π , the plural terminations Ξ , and π , and the dual termination Ξ , are of three sorts, viz.:
- 1. Those which take place in the ultimate, when it is a mixed syllable.

- 2. Those which take place in the ultimate, when it is a simple syllable.
 - 3. Those which take place in the penult.
- § 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:
- 1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, אַבְּ dead fem. אָבָּ חָם, pl. מָּבְבִּים, pl. שַּׁבְּשִׁים, thigh du. מְּבְבִּים, complete fem. הְּלְבִּים, pl. שְּׁבְּבִּים, pl. הִּלְבָּים, pl. הִּלְבִּים, pl. הִּלְבִּים, pl. הִּלְבִּים, pl. הִּלְבִּים, pl. הִּלְבִּים, pl. הִּלְבִּים.
- a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, §66.1. It is only retained as a pretonic vowel, §64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by רָבֶּלֶים, רָבֵלֶים children of the third and fourth generations, by a few exceptional forms, c. g. אָבֶלָּה Jer. 3:8, 11, הַשֶּׁבֶּלָּה Ex. 23:26, הַּבְּיבָי Cant. 1:6, הַבְּיבִישׁ Isa. 54:1, and frequently with the pause accents, 965, e. g. לְלַלְדָה Isa. 21:3, שׁוֹמֶמִים Lam. 1:16, :יוֹמֶמִוֹה: Isa. 49:8, אַבְּוִטֵּרם Ex. 28:40. בּיַבֶּרֶרם Gen. 19:11. 2 Kin. 6:18 (once with Tiphhha), פַּיַבֶּפֶר Isa. 2:20, פַּיְהֶכֶּרם Eccles. 2:5. מַזְמֵרְוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, c. g. កង្គុំគ្នាក្នុង orerthrow. ការ៉ង់ខ្លាំង counsels. កង្គុំប្បគុ abomination. កង្គុំប្បក្ខ staff, កង្គប្បគ្នង witch. On the other hand, the following feminines reject it though preceded by Kamets, לבוף wild-goat, fem. הלבן, זבר ostrich, fem. הלבן, הלבן thigh, fem. בַּרְבֶּׁה. It is also dropped from the plural of the monosyllable son, and its place supplied by a pretonic Kamets, בָּלְ sons. בָּלָ daughters, the singular of the feminine being בין לגל for בָּלָב, 205. b; so בַּוֹלָב אַ . מוללות fork pl. מוללות

chain pl. הַהְּקְּיָת 1 Kin. 6:21 K'ri; פְּלֵּים escaped pl. הַהְּקְּיֶם or הַּלְּבֶּׁם fem. הַנְּיִבֶּׁם or הַנְּבֶּׁם fem. הַנְיִבְּׁם or הַנְּבֶּׁם

- d. Hholem is dropped from the plural of ការ៉ាន់ដ bird pl. ជាក់ខ្លែង as well as from the plural of nouns having the feminine characteristic ក in the singular; thus ការ៉ូនីរ៉ុង skall, by the substitution of the plural ending ការ for ការូ, §199, becomes ការ៉ាន់រ៉ុង ការូវ៉ាក្នុង course, pl. ការ៉ុងក្នុង, ការូវ៉ាក្នុង course, pl. ការ៉ុងក្នុង, ចាន់ដុង course pl. ការ៉ុងក្នុង, ការូវ៉ាង course pl. ការ៉ុងក្នុង, ការូវ៉ាង ear of corn, pl. ការ៉ុងក្នុង; in two instances a pretonic Kamets is inserted. ការ៉ូនិង drought pl. ការ៉ាង្គង, ការូវ៉ាង់ង Astarte pl. ការ៉ាតូដង្គង drought pl. ការ៉ាង្គង, ការូវ៉ាង់ង Astarte pl. ការ៉ាតូដង្គង
- e. Seghol in nouns with the feminine characteristic ¬ affixed mostly follows the law of the vowel from which it has sprung. §205; if it has been derived from Tscre it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, ጉ물ቷን sucker (from ፫፻٠) pl. ኮቫ፫፻፲, ኮፒቴዴጵ epistle (from བྡྡጵ) pl. ኮቫ፫፻፲, ኮፒቴዴኒጵ knife (from བྡྡጵ) pl. ኮቫ፫፻፲, ኮፒቴዴኒጵ knife (from བྡྡጵ) pl. ኮቫ፫፻፲, ኮፒቴዴኒጵ reddish (from ¤ྡྡጵ) pl. ኮቫ፫፻፲ and ኮቨፎኒኒጵ murse (from բջեւ) pl. ኮቫ፫፻፲ non a Seghol so situated under the influence of a guttural follows the same rule, ኮፒቴኒኒ ring pl. ኮቫ፫፻፲, ኮፒቴኒኒኒ (from צַצְּבַיִ touching pl. ኮቫ፫፻፲ non pl. right pl. right
- 2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from ā to ă, from ē or ī to ĭ, and from ō or ā to ŭ, §61. 5. This takes place regularly in nouns which are derived from contracted בל roots, בּבָּי perfect fem. בּבָּי sea pl. בּיבָי (from בַּבָּי) shield, pl. בְּבָּי and בּיבִי (from בַּבָּי) shield, pl. בְּבָּי and בּיבִי (from בַּבָּי) shield, pl. בְּבָּי , or in whose final letter two consonants have coalesced, בַּבְּי for בָּבְּי du. בַּבְּי nose; בַּבְּי for בַּבְּי she-goal pl. בּבְּי for בַּבְּי for בַּבְּי and בּבְּי and בּבְּי and בּבְּי and בּבְּי and בּבְּי מוֹ מִי מִבְּי and בּבְּי מוֹ מִי מִבְּי מוֹ מִי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִּי מִבְּי מִבְי מִבְּי מִבְי מִּי מִבְּי מִבְּי מִבְּי מִבְּי מִּי מִּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְי מִבְיי מִבְּי מִבְּי מִּי מִבְּי מִבְּי
- a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, ইন্ weak pl. হাইন fem. নাইন pl.

סלות, or receiving Daghesh-forte conservative in order to preserve the short vowel. באַאַ pool pl. בייבאַ; so אָבאַל wheel. סֹלָה myrtle, בּיבָה few. בּהַרָה frightful, בְּקְלֵים greenish, מַצְלֵי desire. Before gutturals Pattahh may be retained in an intermediate syllable. לָּחִים fresh pl. בָּחִים, or lengthened to Kamets, §60. 4, שַׁרִּים prince pl. שַׂרִּים fem. קַּיָּרָם; so אַצְבָּעוֹת fingers, לְּבֶּעָת four, בְּבָּעָת helmets, מְצָרִים straits and דְּוּרָאִים baskets, לָּבֶּעִת loops, which do not occur in the singular, but are commonly referred to 7777, להלבי היא being changed to x as in § 208. 3. d; also שׁר breast, which omits Daghesh du. בְּיִלְשָׂ. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּל prey fem. הַבָּ, הַהָּ fear fem. ההָה, היַ wine-press pl. הוֹהָה, שֹבֶ garment pl. בילים and בילים, סמָ tribute, הַסָ basin, דּפַ morsel, דֹצ side, בַּלְבֶּל wheel, הַלְּבָּל baskets, ביוֹרָג or by the resolution of Daghesh-forte, פֿוֹרָיגִּרם. It is rejected from צַלָצֵל cymbal pl. בְּבְּלְּיִם and בַּרְבָּׁר berries, probably from בְּבְּבְּׁרִם and בְּיָבִים berries, probably from בְּבָּ men, from the obsolete singular, רֹב . The plural of בי people is במרם and in a very few instances with the doubled letter repeated, בַּמְמַלָּבָּי, so הה mountain pl. הַרְרִים and הַרְרִים Deut. S:9. בְצֵ shadow pl. בְּבֶלִים statute pl. חַלְּכִי , and twice in the construct, חַלָּכִי Judg. 5: 15, Isa. 10: 1, which implies the absolute form בַּקַקָּים.

- b. The final letter is doubled after Kamets in the following words besides those from אַרָּבָּיב roots, בּבְּיבִּיב porch pl. בְּבִּיבְּיב so בְּבָּיבְ hire, בְּבָּיבְ camel, וְבָּבְּיב time. בְּבִיבְ darkness, בְּבָיבְ distance, בְּבָּיב small. בְּבָּיב green, בְּצִּעִּ quiet, בְּבָּיב thy. בְּבָיב coney. to which should perhaps be added בַּבְּבָּ Deut. 8:15 scorpion, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been בֹבְבָב 65. The Niphal participle בַּבְב honored has in the plural both בּבְבַב and בּבִּבְב. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before בּבְּבָב confidence, § 60. 4. a.
- c. The following nouns with Hholem in the ultimate fidl under this rule, in addition to those derived from গুল roots, গুলুষ্ peak pl. চাণুমুষ্, চাণুম্য sacred scribe. চাণুম্য band, চাণ্ড্ৰ nation, চাণ্ড্ৰ naked, and several adjectives of the form চাণ্ড্ৰ, which are mostly written without the vowel-letter চাণ্ড্ৰে, চাণ্ডেৰ, চাণ্ডৰে, চাণ্ডৰে,
- d. There are only two examples of doubling when the vowel of the ultimate is Shurek, רְּבְּלֶּחְ Prov. 24:31 nettles or brambles from בְּבְּלְּחָקְ, Esth. 2:9 from אָלָהְ Kal pass, part of בּצְּלָּחָ,
- e. שֹלְיִּבֶּשׁׁ man is not contracted in the plural בְּיִבְּיִבּשׁׁ men; in the feminine, for the sake of distinction, the initial weak letter is dropped, שירים women, which is used as the plural of בְּיִבְּיִב women, which is used as the plural of בְּיִבְּיִב women are rare and poetic. בְּיִבְּיִב ploughshare has either בּיִבְּיִב or בּיבְּיִב in the plural.

- §208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.
- a. Nouns having either of the forms הַּלְּטְהַ, הַּלְּטְהַ, הּלְּטְהַ, הּלְּטְהַ, הּלְּטְהָ, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.
- a. Pretonie Kamets is not admitted by the numerals בּיִלְיםׁ twenty from מְּבֶּיםׁ seventy from מְבָּיםׁ seventy from מְבָּיםׁ ninety from מִבְּיםׁ seventy from בּיבָּים ninety from מִבְּיִם ninety from בּיבָּים ninety from מִבְּיִם ninety from בּיבָּים ninety from בּיבָּים ninety from בּיבָּים ninety from בּיבָים pistachio-nuts, בּיבְיבָים pistachio-nuts, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Furst from בְּיבָים, the second with Gesenius from בְּיבָים, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּיבָים pl. בְּיבָים merchants, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, בַּיבְּיבָים concubine pl. בּיבָיבָים nail בּיבָבָים.

b. The superior tenacity of Hholem, §60. 1. a (4). is shown by the occasional retention of o, not only as a compound Sh'va under gutturals, און מאַר pl. היהיא, so שֹׁהֶה month, שֹׁהֶה thicket, אַר sheaf, בּבָּל fawn; but as

Kamets-Hhatuph in שׁקֵּילֵּ holiness pl. בְּילֵיקְהַ and בְּישֶּׁיקְּ, עֹקֶשׁׁ root pl. בְּישָׁשִׁיקּ, § 19.2, or as a long vowel in אָלָרִים לְּנִים בְּּישָׁרִם אַרְיִּם, § 19.2, or as a long vowel in אָלָרִים לְּנִים, אִּיְּקְיִּם, אַּיְּקְיִּם, אַנְיִּלְיִם, § 19.3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in יְבֶּל thumb pl. בְּילִים, שִׁיִּל brightness pl. בְּילִים, § 184. a. Comp. בְּילֶבְיׁ graven image pl. בְּילִים, In other nouns it is rejected, בְּילִים וּשִׁי norning pl. בְּילִים threshing-floor, בּיֶּב cypress, יְבֶּלְי hollow of the hand.

d. Monosyllables in פּרָל roots belong properly to this formation, §57. 2 (4) and §184. b, and follow the rules given above both in the feminine בְּלֵּהְ (בְּלֵּהֵׁ) necklace fem. הַלְּלְהָה, and the plural מְלֵהְ (בְּלֵּהֵׁ) lion pl. בּלְהָה and בּלְהָה אָלָה אָלָה וֹיִלְּאָר וֹיִלְאָר וֹיִילְיִיל וֹיִלְאָר וֹיִילְיִיל וֹיִלְאָר וֹיִלְיִיל וֹיִלְאָר וֹיִילְיִיל וֹיִלְאָר וֹיִלְיִיל וֹיִלְיִם וֹיִלְיִם וֹיִלְיִיל וְיִלְּאָר וֹיִלְיִיל וְּלִילְיִם וְּלִּילְיִם וְּלִּיְלְיִם וְּלִּבְּיִלְם וְלִּבְּיִלְם וְלִיבְּיִלְם וְלִּבְּיִילְם וְלִּבְּיִלְם וְלִּבְּיִלְם וְלִּבְּיִּלְם וְלִּבְּיִילְם וְלִּבְּיִילְם וְלִיבְּיִילְם וְלִּבְּיִּלְם וְלִיבְּיִילְם וְלִּבְּיִילְם וְלִיבְיִילְם וְלִּבְּיִּלְם וְלִּבְּיִּלְם וְלִּבְּיִילְם וְלִּבְּיִּיְם וְלִּבְּיִילְם וְלִּבְּיִּלְם וְלִיבְּיִים וְּשְׁתְּבְּיִילְם וְלִּבְּיִים וְּעִבְּיִילְם וְלִיבְּיִים וּלְּבְּבְּיִבְּים וּלְבְּבְּיִים וּבְּבְּיִבְּים וּלְבְּבְיִים וּבְּבְּבְּיִים וּלְיבְּבְיִים וּבְּיִים וּלְיבְּיִים וּלְּים וְבִּיבְּים וְבְּבְּבְּיִים וּבְּיִים וּבְּיִים וְּבְּבְּיִים וְּבְּבְּיִים וְּבְּיִים וּבְּיִים וְּבְּבְּיִים וְיִים וְבְּיבְּיִים וְּבְּבְּיִים וְבְּיִים וְּבְּבְּיִים וְּבְּיִים וְבְּיִים וְבְּיִים וְבִּים וְבְּיִים בְּיִים בְּיים בְּיִים בְּיִים בְּיִים בְּיִים בְּיים בְּיִים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיִים בְּים בְּיים בְּיים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים

receive Kamets in the plural בַּלָּים.

§209. When the ultimate is a simple syllable, the following cases occur, viz:

- 1. Final ה is rejected before the feminine and plural endings, הַּבֶּי beautiful fem. הַּבְּי f. pl. מְבָּיִם work pl. מְבָּיִם; so מְבָּיִם camp du. מְבָּיִם.
- a. The last radical in words of this description is properly , which is rejected after a vowelless letter, §62. 2. c, so that הַּבָּיק is for הַבָּבָּי, and

- 2. Final י may combine with the feminine and plural endings, so as to form הָּיִם, הִיִּם, סִיּוֹם, or it may in the masculine plural be contracted to בַּיִּב, \$62.2, בַּבְּרִים Hebrew pl. בַּבְּרִים and בַּבְּרִים fem. בְּבְּרִים f. pl. בְּבְרִים skip pl. בְּבְרִים and בִּבְרִים free pl. בִּבְּרִים pure pl. בִּבְּרִים so nouns in בִּבְּרִים upon the exchange of the feminine singular for the plural termination בַּמִּוֹלְיִת Ammonitess pl. דִּבְּיִּה תַּבְּיִּה עַבְּיִּבְיִּה תַּבְּיִּה תַּבְיִּה תַּבְּיִּה תַבְּיִּה תַּבְּיִּה תַּבְּיִּה תַּבְּיִּה תַּבְּיִּה תַּבְּיִּבְיִּה תַּבְּיִבְּיִּה תַּבְּיִבְּיִּה תַּבְּיִב בְּיִּבְּיִּה תַּבְּיִּבְיּה תַּבְּיִב בְּיִּבְּיִּה תַּבְּיִב בְּבְּרִיה תַּבְּיִב בְּבְּיִבְּיִים בּבְּיִבְּיִים בּבְּיִבְיּיִים בּבְּיִב בְּבְּבְיּיִים בְּבְּיִב בְּבְּיִב בְּבְּיִּבְיּים בּבְּיִב בְּבְּבְיּבְיּיִם בּבְּיִב בְּבְּבְיּיִם בּיִבְּיִּים בּיִּבְיּיִב בְּבְּיִבְּיִים בּיִבְּיִים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְּיִים בְּיִבְיּים בְּיִבְיּים בְּיִבְיּים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְּיִּים בְּיִבְיּים בְּיִּים בְּיִבְּיִים בְּיִּים בְּיִבְיּים בְּיִבְּיִּבְיּים בְּיִּים בְּיִבְּיִים בְּיִים בְּיִּים בְּיִבְיּים בְּיִבְיּים בְּיִּים בְּיִים בְּיִּים בְּיִבְּיִים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִּים בְּיִּים בְּיִבְּים בְּיִבְיבִּים בְּיִבְּים בְּיבְים בְּיִים בְּיִבְים בְּיִבְיּבְּים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְ
- a. In בְּרְבִּיִם 2 Chron. 17:11 Arabians from בְּרְבִּים an s is interposed, elsewhere בְּבְּבִים 2 chron. 17:11 corners and בְּבָּבִים bowls, which do not occur in the singular, are assumed to be from בְּלִבְּים and בְּרָבִים.
- b. A few monosyllables in יוֹ form their feminines in this manner, though in the masculine plural they follow the rule before given. §208. 3. d, אָרָלָּה kid fem. בְּבְּלֶּה lion, לְבָּלֶּל lioness. §196. d. בְּבְּלָּה gazelle fem. בְּבָּלָה and אֹרְהָא are used as proper names). בְּבָלָה drinking fem. בּבְּלָה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרָּה בּיִרְה בּיִּרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִרְה בּיִרְה בּיִרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִּרְה בּיִרְה בּיִרְה בּיִּרְה בּיִרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִרְה בּיִרְה בִּיִּרְה בּיִּרְה בּיִרְה בִּיִּרְה בִּיִּרְה בִּיִּרְה בּיִרְה בּיִּרְה בִּיִּרְה בּיִּרְה בִּיִּרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִּרְה בּיִּיִים בּיִּרְה בּיִּרְה בּיִים בּיִים בּיִים בּיִים בּיִּרְה בּיִים בּיִּרְה בּיִים בּיִּים בּיִים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיִים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִים בּיִים בּיִּים בּיִים בּיִים בּיִּים בּיִים בּיִים בּיִים בּיִים בּיִּים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִּים בּיִּים בּיים בּיִים בּיִים בּיִים בּייִים בּיים בּייִים בּיים בּייִים בּיים בּיים בּיים בּייִים בּיים בּיים בּיים בּייִים בּיים בּייִים בּיים בּיים בּיים בּיים בּייִים בּייִים בּייִים בּייִים בְּיים בּיים בּייִים בּייִים בּייִים בּייִים בּיים בּיים בּייִים בּיים בּיים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּייבּיים בּיים בּייים בּיים בּי
- 3. There are few examples of final א or i with added endings. The following are the forms which they assume: אָשְׁלְּהָת pl. אַקְלְּהָת kingdom pl. אַלְּהָת גָּלְּהָת testimony pl. אָקְלְהָת אָלָה אָלִה נפּאֹית and אַקְלְהָת testimony pl. אָקְלְהָת אָקְלְה מוֹלְה מוֹלְייִים מוֹלְייים מוֹלְייִים מוֹלְייִים מוֹלְייים מוֹלְייים מוֹלייים מוֹלְייים מוּיים מוֹלְייים מוֹיים מוֹיים מוֹייי
- a. האינה or היינה Jer. 37: 16 cells is referred to the assumed singular משוק; האינה Isa. 3: 16 K'thibh and משון ביו Sam. 25: 18 K'thibh are formed from לבי, לבין abbreviated Kal passive participles. § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.
- b. Nouns ending in a quiescent radical x may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. 162. אַבְּאָה found fem. אָרָא, אָרֶשְּׁ wild ass pl. בּרָאָה.

- \$210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, \$66. 1. They consist in the rejection of Kamets or Tsere, אָלָהָים great fem. הְּבְּיִלְים f. pl. בְּבִילִים, בְּבָּיִלִים, בְּבָּילִים restoring pl. בְּבִילִים, בְּבָּילִים distress pl. בְּבִילִים tevite pl. בְּבִילִים tevite pl. בְּבִילִים tevite pl. בְּבִילִים the addition of the terminations for gender and number, \$209. 1, בְּבִילִים pl. בַּבִילִים pl. בְּבִילִים the addition of the terminations for gender and number, \$209. 1, בּבְילִים pl. בַּבְילִים pl. בְּבִילִים pl. בַּבְילִים the addition of the terminations for gender and number, \$209. 1, בּבְילִים pl. בַּבְילִים pl. בַבְילִים pl. בַּבְילִים pl. בַּבְילִים pl. בַּבְילִים pl. בַּבְילִים pl. בַּבְילִים pl. בַבְילִים pl. בַּבְילִים pl. בַבְילִים pl. בַּבְילִים pl. בַּבְילִים pl. בַבְילִים pl. בַבְילִים pl. בַּבְילִים pl. בַבְילִים pl. בַבְּילִים pl. בַבְילִים pl. בַבְּילִים pl. בַבְּילִים pl. בַבְּילִים pl. בַבְּילִים pl. בַבְילִים pl. בַּילִים pl. בַבְּילִים pl. בַּילִים pl. בַבְּילִים pl. בַבְילִים pl. בַבְּילִים pl. בַבְּילִים pl. בַבְילִים pl. בַבְילִים pl. בַבְיבַים pl. בַבְיבִים pl. בַבְיבִים pl. בַבְיבַים pl. בּבְיבַים pl. בַבְיבִים pl. בּבְיבִיבּים pl. בּבִיבַּים pl. בַבְיבַים pl. בּבּיבִים pl. בַבְיבַים pl. בּבְיבִים pl. בּבִיבּים pl. בַבְיבַים pl. בּבי
- a. Kamets, which has arisen from Pattahli in consequence of the succeeding letter not being able to receive Daghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before אָרָפּ, פּרָפּל (const. אַרְפּיִל (const. אַרְפּיִל (const. אַרְבּיל (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרְבּיל (const. אַרְבּיל (const. אַרְבָּיל (const. אַרְבּיל (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרְבַיל (const. אַרְבָּיל (const. אַרַר (const. אַרַר (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרְבָּיל (const. אַרַר (const. אַרְבָּיל (const. אַרַר (const. אַר (const. אַר (const. אַר (const. אַר (const. אַר (const. אַר (con
- b. When Kamets following a doubled letter is rejected, and Dagheshforte is omitted in consequence. \$25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, \$61.5, אַלְּקָּהָ vision pl. בּיִבְּיִלְּיִת, but אָשָׁהַ a tenth pl. בְּבְּרְכִּוֹת, but אָשְׁהַ a tenth pl. בְּבְּרְכֹּוֹת
- c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesh-forte, שַּקְּהַ for שַּׁהָּה, §187.1.b. deaf pl. בַּיבָּשׁה, or if it is commonly represented by פָּרָבָּה, §186, hammer pl. בַּיבַּשׁה. or a radical הַ quiesces in it, הַרָּאַ or הַּהָּאָרָם, §189, perennial pl. בַּיבָּשׁה, פֹּרָבָּ הַ temple pl. בַּיבָּבְּיִם and הַבְּבָּיִה, פָּרָבָּ מִיבְּיִם ard בַּיבָּשׁה rectitude, בַּיבָּבּוּת (from הַבָּיִבְּיִם ard בַּיבָשׁה rectitude, בּרָבָּיִבּ (from הַבָּיִבְּיִם ard בַּיבָשׁה rectitude, בּרָבָּיִבּ (Rom הַבָּיִבּ מִּרְ rectitude, בּרָבָּיִבּ אוֹת אוֹת מַרְ בַּבְּיִבּים אוֹת מַרְ בַּבְּיִבּ מִּרְ בַּבְּיִבּ אוֹת אוֹת בּיבָּיִבּ מִּרְ בַּבְּיִבּ מִּרְ מַרָּבְּיִבּ אוֹת אוֹת בּיבָּיִבּ מִּרְ מִיבָּיִבּ מִּרְ מִיבָּיִבְּיִבּם הוּשִּׁרִים בּיִבּי אוֹת הַבְּיִבְּיִבּ אוֹת בַּיִבְּיִבּ מִיבְּיִבְּיִבּם אוֹת בּיבָּיִבְּיִב אוֹת בּיבָּיִבְּיִב אוֹת אוֹת בּיבָּיִב מִּרְ בַּבְּיִב מוּת בּיבָּיִב מִּבְּיִב אוֹת בּיבָּיִב אוֹת בּיבָּיִב אוֹת בּיבְּיִב מוּת בּיבְּיבּים אוֹת בּיבְּיִבְּיִב אוֹת בּיבְּיִב אוֹת בּיבְּיִבְּיִב אוֹת בּיבְּיבְּיִב אוֹת בּיבְּיִבְּיִּים אוֹת בּיבְּיִבְּיִב אוֹת בּיבְּיִבְּיִים בּיבְּיבּים אוֹת בּיבְּיבִּים אוֹת בּיבְּיבִים בּיבְּיבּים אוֹת בּיבְּיִים בּיבְּיבּים בּיבְּיבָּים בּיבְּיבּים בּיבְּיבּים בּיבְּיבִּים בּיבְּיבּים בּיבְּיבּים בּיבְּיבְּיבּיִים בּיבְּיבְּיבּים בּיבְּיבְּיבִּים בּיבְּיבּים בּיבְּיבִּים בּיבְּיבּיִים בּיבְּיבְּיבּים בּיבְּיבּים בּיבְּיבּיּים בּיבּיּים בּיבְּיבּים בּיבּיּים בּיבּיים בּיבְּיבּיּים בּיבְּיבּיּים בּיבִּיים בּיבִּיּים בּיבִּיים בּיבְּיבִּים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיבִּיּים בּיבִּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיבְּיבְּיִים בּיבִּיּים בּיבְּיים בּיבְּיִים בּיבְיבִיים בּיבְּיִים בּיבְּיּים בּיבְּיִים בּיבְּיִים בּיבְּיִים בּיִים בּיבְּיִים בּיּיִים בּיבְּיים בּיּים בּיבִּיים בּיּים בּיבְיים בּיבְּיים בּיבְיים בּיים בּיבִיים בּייִים בּיבּיים בּיבְיים בּיבְיים בּייִים בּייִים בּייִים בּייִים בּייִים בּיבִיים בּייִים

Sidonian f. pl. דְּלֵּיְבֻּיֵגְ where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

- §211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, הַמְּלֶּלֶה kingdom by the omission of the feminine ending becomes מְמִלֶּלֹית , hence, by § 207. 1, its plural is מִמְלָבֹּית; so מִכְּבָּר queen becomes אָבְילה, and by §208.3. its plural is מָלָבוֹית; epistle becomes אַבֶּרָת, and by §207.1. its plural is . As precisely the same changes result from appending the feminine a, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, §208, nouns in 5, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in D, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207.1. d. and e. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending π , takes the place of π , §202. Thus הֹבֶשׁ (הַבְּשׁי year, by §210, becomes in the dual בּיָבְישׁי , בּיִבּי door, by § 208. 4, du. מימים, הכוח: brass du. בישים בי ...
- a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, নামুষ্ণ (for চানুষ্ট্ৰ) maid-servant pl.

הַהְּלִּיִת , הְּבֶּעְ (for הְּלָּיִת from בְּלָּיִת portion pl. הַלָּיִת and בְּלָּיִת, comp. § 208. 3. d, הַבְּעָת (for הְּבָּעָר from הְבָּעָר pl. הִבְּּעָר, in like manner בְּלָּר בְּעָר הִין פָּנְר הִין הַבְּעָר הִין פָּנְר הִין פָּנְר הִין פָּעָר הִין פָּנְר הִין פָּעָר הִין פָּעָר הִין פַּעָר הִין פַּעָר הַיִּער פּּעָר הַ בְּעָר בּיִּער הַ בְּעָר בּיִּער הַ בְּעַר בּיִּער הַ בְּער בּיִּער בּיִּער הַ בְּער בּיִּער הַ בְּער בּיִּער בּיִּער בּיִּער הַ בְּער בּיִּער הַ בְּער בּיִּער הַ בְּער בּיִּער הַ בְּער בְּער בּיִּער בּיִּער בּיִּער בּיִּער בּיִּער בּיִּער בּיִּער הַ בּיִּער בּיִּבְייִּער בּיִּבְייִּי בְּיִבְּיִּער בְּיִּבְייִיר בְּיִּער בְּיִבְּיִּיר בְּיִבְּיִּיר בְּיִבְיר בְּיִבְּיִּיר בְּיִּבְייִר בְּיִבְּיִיר בְּיִּבְיִיר בְּיִבְּייִיר בְּיִבְּיִיר בְּיִבְּיר בְּיִבְּיִיר בּיִּבְייִיר בּיִבְּייִיר בּיִבְּייִיר בְּיִבְּייִיר בּיִּייִי בְּיִבְייִיר בְּיִבְייִיר בְּיִיר בְּיִבְייִיר בְּיִיבְייִיי בְּיִייִייִי בְּיִיבְייִי בְּיִּבְייי בְּיִייִיי בְּיִייִי בְּיִבְייִיי בְּיִייִיי בְּייִייי בְּיִייִיי בְּיִייִי בְּיִייִי בְיִּייִיי בְיִיי בְּיִיי בְּיִייִיי בְּיִייִיי בְּיִיי בְּיִייִי בְיּיִיי בְיּיִיי בְיּיִיי בְּיִיי בְיבְייִי בְּיִייִי בְיּיִיי בְּיִיי בְיּיִיי בְּיִייי בְיּיִיי בְיִייִי בְּיִיי בְיִּייִיי בְיּיִיי בְייִיי בְּייִיי בְּייִיי בְייִיי בְּייִי בְּיִיי בְּייִי בְּייִי בְּייִיי בְייִיי בְּיִיי בְייִיי בְּייִי בְּייִיי בְייִיי בְּייִי בְּייִיי בְּייִיי בְיִייי בְּייִי בְּיִייי בְייִיי בְייִיי בְייִיי בְייִיי בְייִיי בְייִייי בְייִיי בְּייִיי בְּייִייי בְייִיי בְּייִיי בְּיי

THE CONSTRUCT STATE.

- a. The term absolute state was introduced by Reuchlin; he called the construct the state of regimen.
- §213. The changes, which take place in the formation of the construct, affect
 - 1. The endings for gender and number.
- 2. The final syllable of nouns, which are without these endings.
 - 3. The syllable preceding the accent.
- §214. The following changes occur in the endings for gender and number, viz.:
- 1. The feminine ending ה, is changed to ה, הֹּשְּשָׁ handmaid const. הַּהְשָּׁשָׁ; the ending ה remains unchanged, הַיָּשְׁמָרָת observance const. בְּשִׁשְׂתָרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending π_{-} , the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. c_{j} whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ក preceded by Kamets adopt a Segholate form in the construct, ការុងប្រា kingdom const. ការូងប្រា instead of ការុងប្រា §61. 1. b. ការ៉ូងប្រា dominion const. ការ៉ូងប្រា work const. ការូងប្រា chariot const. ការូងប្រា crown const. ការូងប្រា ការុងប្រា chariot const. ការូងប្រា, ការុងប្រា crown const. ការូងប្រា, ការុងប្រា chariot ten const. ការូងប្រា, or with the Seghols changed to Pattahhs under the influence of a guttural, ការុងប្រា family const. ការូងប្រា, ការុងប្រា four const. ការូងប្រា family const. ការូងប្រា, ការុងប្រា four const. ការូងប្រា, ការុងប្រា four const. ការូងប្រា, ការុងប្រា four const. ការូងប្រា, ការុងប្រា, ការុងប្

2. The ending בין of the masculine plural and בּיִם of the dual are alike changed to בְּלֵים, שֵּמִים nations const. קרְבִּיִם, שַמִּים nations const. קרְבִּים; forms const. מְלֵבְיִם; of the feminine plural suffers no change קלות voices const. קלות

a. The compression of i to ē regularly takes place upon its being followed by concurrent consonants. §61.4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בּהְשֵׁבְּ houses joined to בְּהִיהָ hewn stone would become בּהְיִבְּהָבְּׁה, and by the dropping of the nasal, according to §55. 2. b, בּהְיִבְּיִ houses of hewn stone. Comp. §199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal ē, §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns במדבר (the accent invariably thrown back by §35.1), commonly in the Kithibh במדבר const. of אונה high-places, במדבר 1 Sam. 26:12; this takes place regularly before suffixes, §220.2.

\$ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, לה hand const. לה seat const. שלים seat const. שלים seat const. שלים neck const. לים heart const. בילים mighty man const. בילים heart const. בילים mighty man const.

a. Kamets remains in the construct of ២៦១៩ porch, ១កុំ១ writing, រុកុំ១ gift. ១៦ cloud (once const. ១៦ Ex. 19:9), ២៦កុ១ decree and ២៦ sca, e. g. ២៦៦ភាព sea of salt, except in the phrase ២១៦ ២៦ sea of weed, i. e. Red Sea; ១៦ភាព milk becomes ១៦ភា, and រុំ១៦ white ១៦៦ Con. 49:12 in the construct.

- b. Tsere remains in שֹבֵּיִתְ five const. שֹבֵּיִתְ, וְזֵיִתְ mire const. וְזַיִּתְ breathing const. וְבַּיִּתְ בְּיִתְ בְּיִתְ hed const. בַּיַּתְ, in the שֹבֵּי derivative בְּיֵּתְ shield const. בַּיִּתְ and in בְּיַבְּיִתְ found in several proper names. It is occasionally shortened to Seghol before Makkeph in בְּיַבְּי mourning const. בַּיִּתְ הַיַּבְ time const. בַּיִּתְ, בְּיַבְּי mame const. בַּיִּתְ and בּיִבְּי בְּיַתְ בְּיִתְ בַּיְתְ בְּיִתְ בְּיתְ בְיתְ בְּיתְ בְיתְ בְּיתְ בְיתְ בְּיתְ בְּיבְיתְ בְּיתְ בְּית
- d. The termination בי becomes בי in the construct, §57. 2 (5), לבי enough const. לין, בי life const. לין,
- e. Three monosyllable nouns form the construct by adding a vowel, אַרָּה father const. אַרָּה Gen. 17: 4, 5, elsewhere בְּצָה לְּהְּשׁׁ brother const. בְּצָה Gen. 17: 4, 5, elsewhere בְצָה לְּהָּשׁׁ brother const. בְצָה מוּשׁׁ 2 Sam. 15: 37, 1 Kin. 4: 5, or בַּבֶּה 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relies of the archaic form of the construct, §218, or the monosyllables may be abridged from בּלֹד roots, §185. 2. c.
- 2. In a simple final syllable ה is changed to ה, השֶּׁל sheep const. רֹצֶׁה sheep const. רֹצֶּה sheep const. הַּצֶּה , רֹצֶה field const. שְּׁנָה , other vowels remain unchanged.
- a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in the verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.
 - b. שְּׁבֶּ mouth has שְׁ in the construct.
- c. Nouns ending in quiescent & preserve their final vowel unchanged in the construct, * Transferring const. *

- a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattalih before a guttural in consequence of the omission of Daghesh-forte, שֹרְהָן (for שֹהָה) workman const. שֹרָהָ (שֹרָהַ horseman const. שֹרָהָ (הַבְּהַ בְּּיִם (הַבְּהָה) vail const. בּבְּהָ הִיבְּיָב (הֹהָיִנִּ) distress const. בּבְּרָב (נְיִב (נְיִב (הַבְּיִב (מַבְּבְּ (הַבְּיִב (מַבְּבְּ (הַבְּיִב (מַבְּ (הַבְּיִב (מַבְּ (הַבְּיב (מַבְּ (הַבְּיב (מַבְּ (מַבְּ (הַבְּיב (מַבְּ (מַבְּ (הַבְּיב (מַבְּ (מַבְ (מַבְּ (מַבְּ (מַבְּ (מַבְ (מַבְּ (מַבְ (מַבְּ (מַבְ (מִבְּ (מַבְ (מִבְּ (מִבְּ (מַבְ (מִבְ (מַבְ (מִבְּ (מַבְ (מִבְ (מִבְּ (מִבְ (מִבְּ (מִבְּ (מִבְּ (מִבְּ (מִבְ (מִבְּי (מִבְּ (מִבְּי (מִבְ (מִבְּי (מִבְּי (מִבְ (מִבְ (מִבְ (מִבְּי (מִבְ מִבְ (מִבְּי (מִבְּי (מִבְּי (מִבְיי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּיי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּיי (מִּבְיּב (מִבְּיי (מִבְּיי (מִבְּי (מִבְּיי (מִבְּיי (מִבְּיי (מִבְּיי (מִבְּיי (מִבְּיי (מִבְּיי (מִבְיי (מִבְּיי (מִבְייי (מִבְּיי (מִבְייי (מִבְּיי (מִבְּיי (מִבְייי (מִבְּייי (מִבְייי (מִבְייי (מִבְייי (מִבְייי (מִבְייי (מִ

b. Tsere is retained in words in which it is commonly represented by the vowel-letter , or has quiescing in it, בּבְּבֶּל temple const. בַּבְּלָּת, and in addition in the following, בְּבֵּל crib const. בּבְּל temple const. בַּבְּל girdle, בְּבָּל thread, בְּבְּל foreign land const. בַּבְּל loss const. בּבְּל foreign land const. בַּבְּל loss const. בַּבְּל so בְּבָּל Isa. בּבּל loss const. בְּבָל plague, בְּבָּל Isa. בּבּל loss const. בַּבְּל pool, בְּבָל pool, בְּבָּל pool, בְבָּל pool, בְּבָל poolle-image, בְּבָל pool in בַּבְּל pool in בְּבָל pool in בַּבְּל pool in it he construct, and in the construct, and pool in the construct in the const

. פלרטר

c. Hholem is rejected from the syllable before the accent in מְּבְּיְבִּיֹת const. pl. of אֲבְיבִּיל palace, אֲבְיבְּלֹת and אֲבְיבְּלָת const. pl. of אֲבְיבֹּל cluster, במונה Cant. 4:5 and מְבָבְיֹר Cant. 7:4 twins, בְּבָּיִר from בְּיבִינִים treasures, see §214. 2. b; it is changed to ū in בּיִבְיִב from בּיבִינִים treasures,

comp. §88.

- e. A few nouns of the forms לְּבֶּׁרְ, לְּבֶּׁרְ, לְּבֶּׁרְ have לְּבֶּׁהְ or לְּבֶּהְ in the construct instead of לְּבָּׁרְ, לְּבוֹר לוֹ. 1. b, לְבָּׁרְ wall const. בְּּבֶּר robbery const.

- לְּיֵלֵה, קְּבֵּיךְ thigh const. קְּבֶילְ, קּבְּיִם heary const. קבְּיִם and קבָּים, קּבְּיִם smoke const. קבִים and קבָים, קבִים side const. פּבְים smoke const. קבים and קבים side const. פּבְים side const. קבים and קבים side const. פּבְים side const. פּבְים side const. קבים and קבים side const. פּבְים side const in the construct, אוֹם אוֹם וּשְׁבִים side construct, אוֹם וּשְׁבְּים וּשְׁבִּים side construct, פּבְים אוֹם אוֹם אוֹם אוֹם אוֹם הוֹם הוֹם הוֹם הוֹם בּבְים הוֹם הוֹם בּבְים בּבְים הוֹם בּבְים בּבְים הוֹם בּבְים בּבּים בּבְים בּבְים בּבְים בּבּים בּבְים בּבְים בּבּים בּבְים בּבְים בּבְים בּבְים בּבּים בּבּים בּבּים בּבְים בּבּים בּבְים בּבּים ב
- 2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61.1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, אלבי tinkling const. אלבי for לביל words const. דְּבָרֵי for בְּבֶרֵי, הְבָּרֵי righteousness const. דְּבָרָי, pl. הוֹפְתֵים const. הוֹפְתָּב, הֹבֶּה beast const. הַבְּתָּם, wise const. דְּכְבֵּיׁה. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. לַבְּלֵים , מַלְבֶּׁר from קָבֶּׁה (קְּבָּיִׁם , kings const. מַלְבֶּׁר , מַלְבֶּׁר מָּבְּלִים , בּיבְּבִּיר ה (שבש) tribes const. שבשי , הוֹבין (הַבּוֹ) threshing-floors const. הולים, הולים (השְּׁחָת) reproaches const. הולים, בולים (הצֹיִם הולים) or סָּלָה) folding doors const. שָׁלָה , yet not invariably שִׁלֶּהִם (שׁמֵלֵי) handfuls const. שׁמֶלֹי , הְשׁמֵלֵי (pl. מִשְׁמָלוֹי) const. שׁקַתוֹת.
- a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus. בַּלְהוֹת, מַלְבֵּר , רַלְבֵר , דִלְבֶר . חרבות not ימלפר, בלפר חולם, הרבות, \$22. a. 3. Exceptions are infrequent, as מְשָׁבֶּיל Deut. 3: 17, הַסְבֶּיל Lam. 3: 22 but הַסְבֶּיל Ps. 89: 2, מַרְבָּוֹת Ps. 89: 2, Ps. 69:10, בסבר Ezek. 17:9, בסבר Gen. 42:25, 35, יסבר Lev. 23:18, ביקדא Isa. 5 : 10, המשך Neh. 4 : 7, רשביד Cant. 8 : 6 but רשביד Ps. 76 : 4. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, §21.5, בּבָּבֶּה Isa. 57:6, בּבָּבָּה Lev. 25:5, בְּבֶב' Isa. 58:3, בַּקְבֵּר Gen. 49:17. בַּקְבֹּוֹת Ps. 89:52, הוֹבֶשׁי Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, המלים Gen. 30:38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שַּבְּשִׁ from lips but בּרָבֵּים from בּרָבַּיִם knees. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, בְּבֶּרְבֵּׁר בְּיִבְּיֵשׁ but מַבְּרְבֵּׁר In the opinion of Ewald מְבַּרְבֵּׁיר Ezek. 7:21 is for בְּבִּרְבִּׁיר from בְּבְּבְּיִר, and בְּבְּבְּיִר Ex. 26:23, 36:28 for בְּבִּרִּשִׁיר; they

may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. \$210. e. בְּבֶּבֶּה chariot const. בְּבֶּבֶּה The changes in בַּבְּבָּה flame const. בְּבָּבָּה const. בְּבָּבָּה const. בְּבָּבָּה are due to the influence of the proximate vowels, \$63. 1; those in בְּבָּבָּה rision const. בְּבָּבָּה are consequent upon the dropping of Daghesh-forte, \$61. 5; that in בְּבָּבִּה (from בַּבָּה tents const. בַּבָּבָּא arises from the conversion of a simple into an intermediate syllable, \$59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in אָבֶּיבֶּבֶּ, הֹוֹרְ בַּבָּבָּ, בֹּוֹרָ בַּבְּבָּ an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing, fem. בּקְבֶּיבֶבְ מוֹר בַּקְבֶיבְיבֶּיב and in the plural בּקבְיבִיבֶּיב בּיִבְיבִיבָּיב.

DECLENSION

					DEC	LENSION
		Singu				URAL.
Garden.	Absol.		Constr.		Absol.	Constr.
	12] <u>=</u>		בַּבִּים	723
Fish.	고및		그 <u>코</u>		בָּגִים	्र _े विक्
Guard.	בוְשְׁבְּוּר		בִּישְבַּיר	ľ	בישבירים	בִּשְבְּוֵר
Vengeance.	נלם		ذقاه		וַקבִּים	
Cloud.	בְּבָּר		٢٤٢		אַנְלִּים	בַּבָּר
Heart.	= = =		<u>=</u>		לַבָּבִים	*==5
Flower.	Ϋ́È		γà		נאַים	r <u>iz</u> o
Tree.	ب ا		ڎ؆		בלים	יַבֹּבי
Wall.	٦٠	קַלַר	or hij		פְדֵרִים	
Suckling.	יוֹבֶּק		יובק		יונקים	יוֹבַלִי
Interpreter.	ڎڔڂ؊		בְּוֹלִרץ		מְלִיבִים	<u>ڊڙ ڇ</u>
Statute.	PH		PH		הַלִּים	PA
Turtle-dove.	הצור		רבור		תֹרִים	22
Memorial.	ŢĠĊĬŢ		نذببك		זַּבְרֹנִים	م با نم ب
King.	בָּילֶּדְ		בָּילֶה		בְּלָבִים	בּלְבֵּי
Hiding-place.	בּׁתָּר.		ۻڕ		כתרים התיים	כתבר
Strength.	לבֶם		לצם		וַבְבָּנִים	יבבור ביבור
Death.	בְּיֹיֶת		כיות		ביותים	בוֹהֵי
Hebrew.	יִרְרָּי		יִרְרָּר	ס לְבְרָלִּים סו	יברים י	יִבְרוּיִי
Λ ppearance.	בַרָּאֶה		בּרָצֵּה		בַרָאִים	בֿבאָר
	~		-		-	
A	Singula bsol, (.r. Constr.	Absol.	TAL. Constr.	$rac{ ext{Plui}}{ ext{$Absol}.}$	RAL. Constr.
Palm.	בָּאַ	Ė	כפים	* 2 2	כפות	כפות
Hand.	7.5	-	בלים	PJ -	רַדור	יורת -
Wing.	פֿבּוֹ	בַּלַת	כובים	בּיָב <u>ּ</u>	בְּיֵבּוֹת	כּנָבוֹת
Tooth.	74	749	שבים	יִע <u>ּ</u> לֶּר	, ,	
Foot.	ຂໍ່ວ່	הַבַּל	רַגלַים	רַבְּלֵי	רָבְלָים	
Ear.	78. 87.	778	מַזַבַ יִם	מָדָלֵר	, .	
Eye.	1.5	يزج	ביבים	ציבר	בַלָּוֹת	בילות
Lip.	έψ τ	ۺۼۣٙڡ	שָׁבָּתַׁים	שִׁבְּהֵי	שְבָּתוֹת	שבתות

of Nouns.				
		JULAR.	PLU Absol.	RAL. Constr.
	Absol.	Constr.	niżi	constr.
Garden.	四章章	D23		* (e = 1)
Fish (collective.)	T	r27	רָבְּרָת בייביבים	الامالة
Observance.	בְּיִהְבֶּיתֶת		בּישְׁבָּירוּת	الموسود
Vengeance.	777	בּקבּית		היובורים
Cloud (collective.)) 7772	היים	7-:	M::2
Sin.	הַטָּאת	השלמת		PARCE
Flower.		17:23	נצות	נצות
Counsel.	72	727	בצות	يخار
Wall.	בּדֵּרֵת	בְּדֶּירֶת	הְדֵרוֹת	nihŢā
Sucker.	רולקר	רוֹבָּקת	רָוֹבְלְוֹת	רויילורו
Poem.	<u> </u>		ביליצות	בלבות
Statute.		חפת	הוקרת	הקות
Law.		Same and so from	הוֹלְלִת	תירות
Skull.	בלבלת	القرائد الم	וּלִנּלוֹת	הלהלות
Queen.	מלבה	בללת	מלכות	בַלבות
		n-no	כתלות	כחלות
Hiding-place.	, , ₊	m - : .	T :	
Strength.	1 1 mm 2 mm T : T mm by m by m m	- T : T		ב"לבולות
Kingdom.	11-1-2-3 11-1-2-3	* · · · · · · ·	# 1] # # # # # # # # # # # # # # # # #	والمسالحة أو المسالحة الماسية
Hebrew-woman.	יברות		م معرف الله	بمرسوران سو
Vision.	13,5	ביבת	11126	• 113° ; ≝
A	DJECTIVE		TICIPLES.	LURAI.
	Singulai Masc. I	τ_{cm} .	Musc.	Fem.
Many.	= = =			רַבּוֹת
Small.	בַּרוֹ קַבַּין	קב	קשורם	niiep
Heavy.	לה כבר	ÇŞ	בבו ים	הַבָּלוּת
Great.	5975	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	בדולים	75517
Deep.	בת עמם	: כבי	לביק-ם	נַבְּלִוּת
Deep.		. N-: 1.1	** ***********************************	

קשולה נקשלת or הקשלה

Kal act. part.

Niphal part.

Kal pass. part. הביף

PARAGOGIC VOWELS.

- a. Examples of this antique formation of the construct are likewise preserved in proper names, as בְּלֶבְיִבְּעָ Melchizedek, אַבְּעָבְּעָ Methuselah. Respecting the origin of these vowel endings, see § 198. a (1).
- \$ 219. 1. The unaccented vowel ה added to nouns indicates motion or direction towards a place, אַרְבָּה northward, אַרְבָּה southward, הַבְּבָּה heavenward, הַבְּבָּה to the house, οἶκόνδε, הַבְּבָּה to the mountain, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, \$66.2 (1), but other vowels are mostly unaffected, בַּבְבָּה from בַּבְּבָּה from בִּבְּבָּה 1 Kin. 19:15 from the construct state בִּבְבָּה.
- a. He directive is appended to the adverb שֵׁשׁ there, הְשִּשׁ thither, and to the adjective תְּבְּרֵלָה profane in the peculiar phrase תְּבְּרֵלָה ad profanum i. e. be it far from, etc. It is rarely used to indicate relations of time, בּרֵלִים רָבְּרִיבָּה 1 Sam. 1:3 from days to days i. e. yearly. בּרְבָּיִרִם רְבָּרִיבָּה 1 for the third time, הִשְׁשׁ now prop. at (this) time. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, בּבְּיִבְּיִב עַשְּׁשִׁ upwards, הִשְּׁשִׁ downwards. הַבְּיִבְּעָּב 2 Chron. 31:14 to the cast, בּבְּיִבְּעָּב Ps. 9:18 to Sheol, comp. ἀπὸ μακρόθει.
- b. The ending הַ rarely receives the accent בְּיִבְּיה Deut. 4:41; in בּיָבָּיה בָּיבְּיה בְּיבְּיה בִּיבְּיה בִּיבְּיה בִּיבְּיה בִּיבְּיה בִּיבְּיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בּיבְיה בּיבּיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבּיה בּיבְיה בּיבְיה בּיבּיה בּיבְיה בּיבּיה בּיבְיה בּיבְיה בּיבּיה בּיבּיה
- c. He directive is probably to be traced to the same origin with the definite article 2, whose demonstrative force it shares. The syl-

table $\overline{\eta}$ is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to $\overline{\eta}$, §53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, §97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, $\overline{\eta} \stackrel{*}{\to} king$, $\overline{\eta} \stackrel{*}{\to} \overline{\eta} g$ or $\overline{\chi} \stackrel{*}{\to} g$ the king.

2. Paragogic π , is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

Nouns with Suffixes.

- § 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, לֹּי hand, כֹּיל my hand, etc. They suffer, in consequence, the following changes, viz:
- 1. Of the suffixes, which begin with a consonant, $\overline{\eta}$, $\overline{\eta}$, of the second person are connected with nouns in the singular by a vocal Sh'va, $\overline{\eta}$ of the first person plural and $\overline{\eta}$ of the second fem. singular by Tsere, and $\overline{\eta}$, $\overline{\eta}$, $\overline{\eta}$, $\overline{\eta}$, $\overline{\eta}$, of the third person by Kamets; $\overline{\eta}$, is invariably contracted to $\overline{\eta}$, rarely written $\overline{\eta}$, $\S 62.1$, and $\overline{\eta}$, to $\overline{\eta}$, $\S 101.2$.
- a. There is one example of a noun in the construct before the full form of the pronoun, דְּבֶּר הָּדְא her days Nah. 2: 9.
- b. First person: שׁ is in a few instances preceded by Kamets, אַבְּשְׁבֶּיק Ruth 3:2, בְּרִבְּיִת Job 22:20.

Second person. The final vowel of ন is occasionally expressed by the vowel letter ন, নিন্ন Ex. 13:16, নিন্ন Jer. 29:25. In pause the Sh'va before ন becomes Seghol. §65. :ন্ত্ৰ Gen. 33:5, নেন্ত্ৰ Ps. 139:5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ন. whereupon the final Kamets is dropped to prevent the recurrence of like sounds, ন্নেন Ps. 53:6. In the feminine the connecting vowel e is rarely written ন, নুন্ন ভূল Ezek. 5:12; ন., which belongs to the full form of the pronoun, §71. a (2). is sometimes added to the suffix. স্কুল্ল Jer. 11:15, স্কুল্ল Ps. 116:19. স্কুল্ল 2 Kin. 4:7 K'thibh, where the K'ri has নুন্ন ভ্ৰা. Sometimes the distinction of gender is neglected in the plural and চন্ন is used in place of the feminine মূল ত্ৰুল্ল Gen. 31:9, চন্নাম, চন্নান্ত্ৰ Jer. 9:19; ন. is sometimes added to the feminine suffix as to the full pronoun, ন্নুন্ন ভ্ৰা Ezek. 23:49.

Third person. The connecting vowel before and and is occasionally e, אורהר Nah. 1:13, אורהר Judg. 9:21, אורהר Nah. 1:13, אורהר Job 25: 3. so ลกรูก from รูกู่ and ลกรูกูต from รูกูต and frequently with nouns in מר אָם and מָרְצֶּׁחָ from שָׁרָהוּ מָרָצֶׁח from מָרָצֶּׁח מָרָצֶּׁח, פּרָצֶּׁחוּ מָרָצֶּׁחוּ; e does not occur before the plural to unless it is represented by the vowel-letter יה ביתוחבם 2 Chron. 34:5 K'thibh, where the K'ri has במובחות: it is once found in the fem. plural The fem. 41:21. The form To in the masc. sing. is commonly reckoned an archaism, אָמֶלֶּה Gen. 12:8, שׁבֵּילֹת Ps. 42: 9. בַּבֶּה Jer. 2:21, so several times in the K'thibh סותה , עירה Gen. 49:11, הבואחה Ex. 22:4, הסואחה Ex. 22:26, נסכה Lev. 23:13, שלשה 2 Kin. 9:25, חבואחה Ezek. 48:18, where the K'ri in each instance substitutes i. In a few instances the consonant is rejected from the feminine, n being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שׁצֵּרָה Lev. 13:4, אַרַבָּאָה Num. 15:28, or by a Masoretic note in the margin, אַרָבָּאָה Isa. 23:17, 18 for אֶרְנַבָּה; once א is substituted for ה, בַּבָּא Ezek. 36:5. The longer forms of the plural suffixes En. In are rarely affixed to nouns in the singular, לְבַדְּטֶׁן Gen. 21:28, מִלְּבְּטֶּן Ezek. 13:17, שֶׁבַרְהֶלָן Ezek. 16:53, or with the connecting vowel Kamets, Engl 2 Sam. 23:6, or with ה, appended, בְּלֶּהְיָה 1 Kin. 7:37, הַלֶּהְיָה Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לַבַּבָּיָבָּיָ Gen. 21:29, הבלים Gen. 42:36. The distinction of gender is sometimes neglected in the plural, or to being used for the feminine, The Cant. 4:2, 6:6 for יְדֵיהֶן Job 1:14 for יְדֵיהֶן.

- 2. The masculine plural termination and the dual are changed to before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, §214.2.b. This is remains unchanged before the plural suffixes; but before if the second masc, singular and if third fem. singular it becomes is, and before the remaining suffixes the diphthongal vowel is resolved into in, which combined with in the first singular forms in, with if the second feminine in, and with in the third masculine in, §62.2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel בְּחָלִיתְ or its modifications, מַחָיתֹר צְּבָּתִר Kin. 6:8 for אֲחָרוֹתֵה Ps. 132:13 for אֲחָרוֹתָה אָבָרִר Ps. 132:13 for בַּבְּתָר Ezek.

וווי ביל הוא Ps. 74:4, בּיִהוֹלָים, and בּיֹרָהוֹלָאַ, בּיֹרָהוֹלָ Ps. 74:4, בּיָהוֹלָים, מְיִלְיהָרָ זְיּ בּהַבְּחָם, בּהָבַבְּיָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, הַבְּשָׁתָּה Lev. 5:24, קּהָלֶּהְף Ps. 9:15, שִׁנְאָטֶׁרף Ezek. מֹיָבוּ, הָּהָבָּבֶּ Isa. 47:13.

b. The vowel-letter 🤊 is not infrequently omitted after plural and dual nouns, דְּרָבֶּׁף Ex. 33:13 for יְרֵבֶּים , דְּרָבֶּׁר Ps. 134:2 for מידו , יְדֵיבֶּם Ex. 33: 19 K'thibh (K'ri פֿברר, מְיָּדְירוּ Sam. 18:23 K'thibh (K'ri בּבְּדֶּירוּ קְּיִבְּיָרוּ Gen. 10:5 for מֶּלְבֵּעָהׁן, הְּוֹיְבִיהָּן Gen. 4:4 for מֶלְבֵּעָהׁן.

c. Second person. The vowel in remains unchanged before the fem. sing. ק in אַשְׁרֶּיהָ Eccl. 10: 17 and with ה appended : מַלְּאָבֶבֶה Nah. 2: 14. Sometimes, as in the full pronoun, is appended to the fem. sing. suffix and ה to the plural, מְחָלֵּבְּרָבוּ Ps. 103:3, יְיָרֶבוּי ver. 4, בְּסְחִוֹתֵיבֶּנָה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. The occurs in יַלֵּיהוּ Nah. 2:4 for יַלֵּיהוּ, גְּבוֹּלָיוּ Hab. 3:10, עִּילֵּיהוּ Job 24:23; $\bar{c}h\bar{u} = aihu$ by transposition of the vowels becomes $auhi = \bar{c}h\bar{\iota}$ which is found once הַּבְּעַרְכּוֹתָה Ps. 116: 12, and is the ordinary form of this suffix in Chaldee. The final a of the fem. sing. is once represented by x. Ezek. 41: 15. In a few instances היי is appended to the plural of either gender, אַבְּרֵיהָ Ezek. 40:16. בּוּלְּהֵרֶהְ Ezek. 1:11. and ז to the abbreviated mase. בּוֹלְיבִיר Deut. 32:37, בּוֹלְיבִיר ver. 38, זְבָּהַירִי Job 27: 23, וֹבְיֵים Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

- § 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66.1. These are as follows, viz. :
- 1. The grave suffixes, וְלֶם, כֶּלָ, כֶּם shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לַבְּבֶּבֶׂם heart, לַבְּבֶּבֶׂם leart, לַבְּבָּבֶׂם your heart, לְבְבֵּהֶן their hearts; הֹבָּשׁ lip du. שִּבְּתִּיהָם pl. שׁבַּתְוֹתֵיהֶם their lips.
 - a. בּדָ blood becomes בבְּבָּק and בֹי hand בבְּדָק.

- a. If the construct has a Segholate form it will experience the change indicated in 5, កម្ពុជាក្នុង const. កម្ពុជាក្នុង suf. ក់គំមុជក្នុង. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, ក់គង្ from កង្គុំ, កែកុង្គ from កង្គុំ, កក្នុងគ្នង 1 Sam. 16:15 from the fem. of កង្គង្គ, § 205. b.
- 3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, בַּבֶּב heart, לְבֶבְּר wy heart, לְבֶבְר thy heart, לְבֶבִר our hearts.
- a. Tsere in the ultimate is shortened to Hhirik or Seghol before កុ, ២៦, 1៦, e.g. កុំខុង, ២០០៥គុន ២០០៥គេ ២០០៥គុន ២០០៥គេ ២០០៥២
- 4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שַּׁפְּחֵיני my lips, מְבְּלֵים our lips, אָזְלֵי my cars, אָזְלֵינִם our cars; מְלֵּיִם and קַּלְּיִם horus, קַרָּלִים and קַרָּלִים his horus.
- 5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, \$208, קֹלֶבֶּל king, מֵלְכָּׁר my king, מֵלְכָּׁר your king; אַלָּר ear, אַלָּרְי my car; in like manner יוֹבֶּלְהָל sucker, יוֹבָּקְהוֹ his sucker.
- a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

- fixes. אָבֶּבֶּי and זֹבְּבָּיְ from בְּבָבֶּׁר IIos. 13:14, with Daghesh-forte separative. בְּבָּר Ezek. 26:9. בְּבָר I Kin. 12:10, בַּבָּר Isa. 9:3, בֹּבְּרָ Jer. 4:7; בַּבְּרָר garment has בְּבְרוֹ , בִּבְּרָר instead of בָּבָּר , בַּבְּרָר.
- b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, בְּלֵּהְ from בְּלֵב eye. בְּלְהֵי from בְּלֵב eye. בְּלְהֵי from בְּלֵב eye. בְּלְה Gen. 49:11 from בְּלֵב eye. בְּלֵב from בְּלֵב Ezek. 18:26, 33:13 from בִּלְב Ezek. 18:26, 33:13 from בִּלְב iniquity.
- c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. מ. דְּבֶּשְׁ from שַבְּשְׁ, דְּבְּשְׁ from בּבְּשׁ, but דְּבַשְׁ from שֵבֶּשְׁ, קְּיִבְשָׁ from בְּבֶשְׁ, but בַּבְּיִבְיּ from שֵבֶשְׁ, קְּיִבְשֶׁ from בְּבָשְׁ, בּרָבְיּ from בְּבָשְׁ, בּרָבְיּ from בְּבָשְׁ, בּרָבְיּ from בְּבְשִׁ, בּבְּבְשָׁ, בּבְּבְשָׁ from בּבְבְּשִׁ, בּבְּבְשָׁ, בּבְבַשְׁ from בּבְבַשְׁ from בְּבָשְׁ. By a like transposition בּבְבָּצִי Ezek. 36:8 is for בּבָבְּצַי from בּבָבָּי.
- d. The noun שְׁשֵׁ blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, שְּשֶׁרָיוּ , צִּשְׁבֶּיוּ , אַשְּׁבֶּיוּ , צַּשְׁבֶּיוּ , אַשְּבֶּיוּ , צַּשְׁבָּיוּ , בַּשְׁבַּיוּ , צַּשְׁבָּיוּ , צַשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבַּיוּ , צַּשְׁבַּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבַּיוּ , צַּשְׁבַּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּיִבְּיוּ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּשְׁבַּיּרִ , צַּשְׁבָּיוּ , צַּשְׁבָּיוּ , צַּיִבְּיִי , צַּשְׁבָּיִי , צַּיִבְּייִי , צַּשְׁבָּיִי , צַּיִבְּיִי , צַּיִבְּיִבְּיוּ , צַּיִבְּיִי , צַּיִבְּיִי , צַּיִבְּיִי , צַּיִבְּיבָּיי, אַבְּיבְּיבָּיי, אַבְּיבְּיי, אַבְּיבְּיבְּיי, אַבְּיבְּיבְּיי, אַבְּיבְּיבְּייִי, , צַּיבְּיבְּיבְּיי, אַבְּיבְּיבְּיי, אַבְּיבְּיבְּיי, אַבְּיבְּייִי, , צַּבְּיבְּיי, אַבְּיבְּיי, אַבְּיבְּיבְּייִי, , צַּבְּיבְּיבְּייִי, , צַּבְּיבְּיבְּייִי, אַבְּיבְּיִיי, אַבְּיבְּיִי, אַבְּיבְּיִי, אַבְּיבְּיִי, אַבְּיבְּיִי, אַבְּיבְּיבְּיִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִי, אַבְּיבְיּיִייִי, אַבְּיבְיבִיי, אַבְּיבְּייִי, אַבְּיבְּיבְייִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִי, אַבְּיבְּיִייִיי, אַבְּיבְּיבְּיִייִי, אַבְּיבְּיבְייִייִייִיי, אַבְּיבְּיבְיבִייי, אבּיבְּיבְייִיי, אבּיבְּיבְייִייּייי, אבּיבְּיבְיבְּיייי, אבּיבְּיבְיייי, אבּיבְּיבְייִייי, אבּיבְּיבְייִייייי, אבּיבְּיבְייייי, אבּיבְּיבְייייי, אבּיבְּיבְיייי, אבּיבְּיבְיבְיייי, אבּיבְיבְיייי, אבּיבְּיבְיייי, אבּיבְּיבְייייייי, אבּיבְּיבְיייייי,
- 6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, אָרָבָּל from יִלְיִ from יִלְיִ (root יַנִילָּי, בַּיְבָּילִים from יַלְיִ (root יַנִילָּי, בַּיְבָּלְים from יַלְיִ (pl. צֶּהְבַּלִּים).
- a. মাধ্য lattice, সিন্তুত garden, মাধ্যুত refuge, which do not occur in the plural, take Daghesh-forte before suffixes; চার্মুট has in the plural চালাইট্ট but before suffixes কিন্তু, মানুত্যুট্ট; বুলি (root বুলি) base has মানুত, মানুত্যুট্ট,
- b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. \$207. 2. מִרְלָּהְ Jer. 17:3, בְּיִבְּה Ps. 30:8, בְּיִבְה Gen. 14:6 from בְּיִבְּלֵּה Job 40:22 and בְּיבְּע from בְּיבָּי, בְּיבָּע Cant. 7:3. Once Daghesh-forte is resolved by the insertion of בּיִבְּינִים Isa. 23:11 for בְּיבָּעָב, \$54. 3.
- 7. Nouns ending in ন, drop this vowel before suffixes as before the plural terminations, §209.1, নাড়াড় field সাড়াড়, নাড়াড় cattle নাড়াড় .
- a. The vowel e commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical h is restored, giving to singular nouns the appearance of being plural, ក្នុង Isa. 22:11. ក្នុង Hos. 2:16. ជក្នុង Isa. 42:5, កង្គុំ sheep becomes ម៉ង្គ or គាត់ម.
- § 222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules:

PARADIGM OF NOUNS WITH SUFFIXES.

	Const.	lieart	15	king	GULAR. ŞÇF ÇÇF	que	בּלְבָּׁת בַלְבֵּׁת	hand	ו דיָ דַר
Sing.	1 e. my	"	1275	••	בּלְכִּי	٠.	בּילְבָּתִי		P T
	2 m. thy	44	לָבֶּבְּדָּ	4.	בַּלְכְּוָל	٤.	בַּילְבָּרָ <i>ו</i> ָדְּ	"	T) :IT
	2 f. thy		לַבְבֶּרוֹ:	44	7472		בּוּלְבָּתֵוֹךְ	"	:
	3 m, his		לְבָבֹוֹ		בילבו	"	בַּלְבָּתוֹוֹ	"	ئبائ
	3 <i>f</i> . her	**	לַבְבָּוּת	4.	בַּלְבָּׁתּ	"	בַּלְבָּלְח	"	1011
Plur.	. 1 c. our		֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓	**	בַּלְבֵנוּ	44	בַּוּלְפְּתֵּנוּ	46	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓
	2 m. your	"	לַבַּרְכֶּׁם	• 6	בַּלְבָבֶּם	44	בּ.לְבַּתְּבֶׁל	"	ָדֶלֶם הַדֶּלֶם
	2 f. your	٤.	12725		בּלְּלְּכֶּרֶ	"	מלבתבו	"	
	3 m. their	"	לָבְבְּם		בַּלְבָּׁם	"	בַּלְּכְּתְּם	"	בַּיָּים
	3 f. their		֡֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓		בַּלְלָּוָ	"	בּלְכָּתְוּ	4.	1
	he	earts	ַלְרָבֵּי לִבְיִבּי		בללים בללים בללי	que€	בְּלְכוֹת ens בַלְכוֹת	D u .	
Sing.	1 c. my		ַלְבְב <u>ַ</u>		=====	44	בַּילְכוּתִׁי	"	nd n
	$2\ m$. thy		לַבְבֶּרְיָדְּ		בַּלָבֶּיוֹדָ	44	בַּלְבוֹתֶּידָ	44	7
	2 f. thy		7.275		מַלְבַּ'.דְּ		בַּלְבוֹתַיִּדְּ		-
	3 m. his	٤.	יקקין	٠.	בְלָלְיוּ	**	בּלְבוֹתְיוּ	41	5
	$3 \mathcal{J}$: her		יַבְיבַין				בַלבוֹמֶידִ	"	
Plur.	1 c. our	••			בַּלָבִּינוּ	44	בילבורהינו		֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓
	2 m. your	" =	לִּבְּבֵּר ִ יּבְּוֹ	"	בַלִּבֵּרָבָּב		בלבות כם	٠٠ ٢	ָּבֵרבֶ ׂ ב
			4		ومالعالم	4.	מלבות בן		a leas as company
	2 f. your	•	(m)		77. 77. 7		7		₹ .¦,
	2 f. your3 m. their	b		., =	בּלְבֵּרְבֶׁוּ		בולבותיה	"	

Numerals.

§ 223. 1. The Hebrew numerals (ਸਕ੍ਰਿਸ਼) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	Мавси	LINE.	FEMININE.		
	Absol.	Constr	Absol.	Constr.	
One	77.3	7-28	万元路	מַלַת	
Two	שְׁלַ יִם	نهر د	ם הַשִּׁיִם	بتائب	
Three	بخناط	نتاذنياط	نياذك	שָׁלִט	
Four	בַרְבָּלְה	72278	מרביב	ンデンス	
Five		بالإثارة	جيات	المراجع سا	
Six	ندفاد	ڣڽڗ	<u> ಬ</u> ಟ್ಟ	تثاث	
Seven	بالإلالا	nżąuj	پنڃڻ	تغِن	
Eight	ימלוה	nżżų	יְיִמֹּנֶּה	hiay	
Nine	المشاراة	بنهجر	zeń	שַּׁבַי	
Ten	בְּשִּׁילָה	∴ ∴ -: p	לֶשֶׂר	-: ;;	

a. সাঁহ is for সাঁহ. §63. 1. a; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, সাঁহ for সুসাহ. §54. 2, but in pause সাহ, occurs in the absolute in Gen. 48: 22. 2 Sam. 17: 22, Isa. 27: 12. Ezek. 33: 30, Zech. 11: 7, and once সাঁহ Ezek. 33: 30. The plural মুম্মু is also in use in the sense of one, Gen. 11: 1, Ezek. 37: 17, or some, Gen. 27: 41, 29: 20. Comp. Span. unos.

רְּבְּשְׁיִנְיּיִם; for the Daghesh in היה see §22. b; this is once omitted after Daghesh-forte, בייניים Judg. 16: 28.

A dual form is given to some of the units to denote repetition, চাট্যুনুষ্ fourfold, চাট্যুনুষ্ sevenfold.

নত্ন্য occurs once with a paragogic syllable, নতুন্য Job 42:13. and once with a suffix in the form চন্তুন্য 2 Sam. 21:9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from five to ten, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining אָשֶׁר or שָׁשֶׁר modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	Максицив.	FEMININE.
Eleven	۱۳۰۶ تاباد ۲۰۰۱ تاباد	אַלַת נְשְׂרֶת בַשְׁתִּי נְשְׂרָת
Twelve	שְׁלֵּרם עְשָׂוֹר) שְׁלֵּר עְקִיֹר (שְׁתֵּרִם בְּשְׂרֵה שְׁמִר בְשִׂרָה
Thirteen	بالأثبات جبانا	שְׁלֵשׁ בָשְּׁיבֶּה
Fourteen	الم المعالمة	מַלַבֵּכ נֶשְיֹרֵה
Fifteen	badas no been sin a see	المالية
Sixteen		שָׁשׁ בְשְוֹרֵת
Seventeen	ben a dia original desiration of the second	ייבי גייור
Eighteen		הָבילֶה עִשְילֵה
Nineteen	English to the state of the sta	

a. The origin of ਸਕੇਸ਼ਣ, the alternate of ਸਕੇਲ in the number eleven, is obscure. R. Jona thinks it to be an abbreviation for ਸਕੇਲ ਸਕੇਸ਼ next to twelve. Comp. Lat. underiginti, nineteen. Kimchi derives it from ਸਕੇਲ to think, ten being reckoned upon the fingers, and eleven the first number which is mentally conceived beyond.

אַשְּׁי רְּשֶּׁהְ fifteen occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמִּיָּה שָּׁשְׂר eighteen Judg. 20:25.

§225. 1. The tens are formed by adding the masculine

plural termination to the units, שֶׁשְׂרִים twenty being, however, derived not from two but from ten עָשֶׁיר .

Twenty	גֶשְיִרִים	Sixty	הָשָּׁים
Thirty	שְׁכֹשִׁים	Seventy	שָׁבְלָּ־ם
Forty	בּלבלים	Eighty	שׁמֹלָ ים ישׁמֹלָ ים
Fifty	المنظم المالية	Ninety	תִשְׁלִים

- a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. הקשנה Ex. 18:21, 25, Deut. 1:15 means not twenty but tens.
- 2. The units are added to the tens by means of the conjunction מָ and; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e.g. מְּשִׁיִּם two and sixty Gen. 5:18, while the latest writers as commonly place the tens first, שִׁשִּׁיִם וּשִׁשִּׁיִם sixty and two Dan. 9:25.
- לֶּלֶּה Numerals of a higher grade are מְּלֶּה one hundred, הְבָּלֶּה one thousand, רְבְּבֶּה or רְבָּלָה ten thousand. These are duplicated by affixing the dual termination מְלֵהְ two hundred, מְלֵהְ two thousand, רְבִּלְהִים or רְבּוֹתִים twenty thousand. Higher multiples are formed by prefixing the appropriate units שִׁלְּיֵׁם three hundred, שִׁלְּבָּׁים three thousand, שִׁלָּבִּים sixty thousand, שִׁלָּבִּים one million.
- § 227. 1. The ordinals are formed by adding , to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; יְאשׁוֹן first is derived from מֹלְהֹא head.

First	7527	Sixth	المن المن المن المن المن المن المن المن
Second	ي پ	Seventh	نهجابا
Third	יְשָׁלִּריּשָׁיר	Eighth	שבירלי
Fourth	77-7	Ninth	
Fifth	דַבְּישִׁי or הַבְּישִׁי	Tenth	<u>יבֶּיִי</u> ־רָּר
17			

The feminine commonly ends in m, occasionally in m.

- a. There are two examples of the orthography אָרְבּישׁוֹן Josh. 21:10, Job 15:7, and one of רְישׁוֹן Job 8:8, in all of which the K'ri restores the customary form.
- 2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.
- 3. Fractional numbers are expressed by the feminine ordinals, רְבִישִׁית one third, רְבִישִׁית one fourth, etc., and by the following additional terms, הַבִּע one half, בַבע and רֹבֵע one fight, יִבְּע one tenth.

PREFIXED PARTICLES.

- §228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into
- 1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.
- 2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.
- a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word by Deut. 32:6, though editions vary.

THE ARTICLE.

- \$229. 1. The Definite Article (מֵּא בַּיְרָישָׁה) consists of with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, אָלֶה a king, לּגָּה the king.
- a. As the Arabic article $\mathring{\mathcal{H}}$ is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was לֵּהַ and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun אָה, whose principal consonant it retains, and that the following Daghesh is conservative, §24.3; comp. the demonstrative particle אַ and אַ behold! In הַרְּבָּב בּישׁ Jer. 29:23 K'thibh (if read בְּבַבְּישׁ) the article may perhaps be found in an unabridged form; the K'ri has בְּבַבִּישׁ The Arabic article is supposed to be found in the proper name בּבְבַב בּשׁ Gen. 10:26, בּבַב בּשׁ hail, the equivalent of בּבַב בָּב Prov. 30:31.

- b. There is, properly speaking, no indefinite article in Hebrew, although the numeral בָּבֹרא one is so employed in a few instances, as בָּבֹרא a prophet 1 Kin. 20:13.
- 2. If the first letter of the word have Sh'va, Dagheshforte may be omitted except from the aspirates, §25, הַבְּּלְבָּה but הַבְּּרָבָּה but הַבְּּרִבָּה.
- 3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ה, the syllable being converted into an intermediate, § 20. 2. a, instead of a simple one, הַהָּבֶּׁה, הָהָּבֶּׁה, but הַהְּבָּּה, הַהֹּבָּה, בַּהֹרָא , הַהֹּבָּא , הַהֹּבָּא , הַהֹּבָּא , הַהֹּבָּא , הַהֹּבָּא , הַהֹּבָּא , בַּהֹרָא , בַהַּרָא , בַּהֹרָא , בַּהְיֹרָא , בַּהֹרָא , בַהְיִבְּיִי , בַּבְּהָרָא , בַּהֹרָא , בַּהְרָא , בַּהֹרָא , בַּהֹרָא , בַּהְרָּא , בַּהְרָּא , בַּהְרָא , בַּהְרָּא , בַּהְרָּא , בַּהְרָּא , בַּהְרָּא , בַּהְיּבָּי , בַּבְּיּה , בַּבְּרָּא , בַּהְיּא , בַּהְיּא , בַּהְיּא , בַּבְּיּה , בַּבְּיה , בַּבְּיּה , בַּבְּיּה , בַּבְּיּה , בַבְּיּה , בַבְיּה , בַבְּיה , בְּבְיּה , בַבְּיה , בַבְיה , בַבְּיה , בַבְּיה , בַבְיה , בַבְיה , בַבְּיה , בַבְּיה , בַבְיה , בַבְּיה , בַבְיה , בַבְיה , בַבְ
- a. The article very rarely has Kamets before הַ, הַּהְשָּׁרָּם Gen. 6:19, בּהַבְּּבִּיִּם Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הְּאַפְּבָּּלְהַ Num. 11:4.
- 4. Before א with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before א with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָּהָלִים, הַהְלִים, הַהָּלִים, הַהָּלִים, הַהָּלִים, הַהָּלִים, בּהַלִּים, בּהַלִּים בּיִּבּהָלִים.
- a. This change very rarely occurs before א, הַאָּמֶה Mic. 2:7. When is followed by Kamets-Hhatuph, Pattalih remains הַחָּבָּהָם.
- b. The article does not usually affect the vowels of the word before which it stands; in יחים mountain and בל people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָּבֶּי, אָרֶץ בּיִר, The plurals of בְּיִשִּׁים holiness without the article are אָהַלִּים Gen. 25:27, בְּיִשִּׁים Ex. 29:37, but with the article are בְּאָהָלִים Judg. 8:11, בּאָרָלִים Ex. 20:33, §208.3 b;

마화크 pelican Isa. 34:11, Zeph. 2:14, is pointed 마화크 Lev. 11:18, Deut. 14:17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בָּשָּׁמִים, see § 231. 5.

HE INTERROGATIVE.

- § 230. 1. The letter הוא (מֹאַ בְּּשְׁאָלֵה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, און shall we go? און is he not?
- 2. Before a vowelless letter this becomes Pattahh, §61. 1, הַבְּוֹלְהַת Gen. 34: 31, הַבְּעָבָה Job 18: 4, הַצָּעִר Jer. 8: 22.
- a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshlene in such forms as בַּוֹיְנִילְם Gen. 29:5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, בַּבְּיִלְם Gen. 17:17, הַּבְּיַבְיִם 18:21, Methegh, § 45. 2, בּבְיבָים Judg. 9:2, בּבְיבִים Job 38:35, or compound Sh'va, § 16. 3. b, בַּבְיבָם Gen. 27:38.
- b. He interrogative has Pattahh and Daghesh-forte in one instance before a letter with a vowel of its own, בְּבֶּיבָה Lev. 10: 19.
- 3. Before gutturals it likewise usually becomes Pattahh, הַלֵּה Ex. 2:7, הַּצְּשֶׁר 2 Kin. 6:22, הַּבְּּעֵר Jer. 2:11, הַּבָּּעָר 1:4.
- a. There are a few examples of He interrogative with Kamets before אַ, הַאָּקֶם Judg. 6:31, הַאֶּפֶּלְהִי Judg. 12:5, אַלּישׁ Neh. 6:11.
- 4. Before gutturals with Kamets it is changed to Seghol, אָבָּליב Ezek. 28: 9, הַּהָּיָב Joel 1: 2, הַּהָלָם Eccles. 2: 19.

Inseparable Prepositions.

§ 231. 1. The prepositions ב in, כ according to, ל to, are regularly prefixed with Sh'va, בְּלֵבׁ in the beginning, בְּלֵבֹּל according to all, לְאַבְּרָהָם to Abraham.

- 2. Before vowelless letters this Sh'va is changed to Ilhirik, בְּרְשִׁיצ for לְמְשׁל for לָמְשׁל for בָּרְבָּר, for בָּרְבָּר.
- 3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בַּהַרִּל , בַּבֵּל , בַּבָּל .
- b. In a very few instances א with Pattahh and ה with Hhirik give up their vowel to the preposition and become quiescent, בַּאבָר Isa. 10:13 for בַּאבָרר Eccles. 2:13 for בְּיִהְרֹוֹן, בְּאַבִּרר.
- 4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, לַּבֶּּפֶשׁ, בָּאַבֶּׁה, בָּאַבֶּׁשׁ, בָּאַבֶּׁשׁ, בָּאַבָּׁשׁ, בַּאַבָּׁשׁ, בּאַבָּיִּשׁ, בּאַבָּיִּשׁ, בּאַבָּיִשׁ, בּאַבָּישׁ, בּאַבָּיִשׁ, בּאַבָּיִשׁ, בּאַבָּיִשׁ, בּאַבָּיִשׁ, בּאַבָּישׁ, בּאַבּיִשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁיּה, בּאַבָּישׁ, בּאַבּיִּשׁה, בּאַבּיּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיִּשׁה, בּאַבּיּשׁה, בּאַבּיּשׁה, בּאַבּיּשׁה, בּאַבּיּשׁה, בּאַבּיּשׁה, בּאַבּיּשׁה, בּאַבּישׁה, בּאַבּיּשׁה, בּאַבּישׁה, בּאַבּישׁה, בּאַבּיּשׁה, בּאַבּישׁה, בּאָבּישׁה, בּאַבּישׁה, בּאָבּישׁה, בּאָבּישׁה, בּאָבּישׁה, בּאַבּישׁה, בּיבּישׁה, בּאַבּישׁה, בּאבּיבּישׁה, בּאבּיביישׁה, בּאבּיבּישׁה, בּאבּיבּישׁה, בּאבּיביישׁה, בּאבּיביישׁה, בּאבּיביישׁה, בּיבּישׁה, בּאבּיביישׁה, בּאבּיבּישׁה, בּיבּישׁה, ב
- a. This regularly occurs with the Kal construct infinitive of בָּבֶּר, בִּבֶּר, בִּבֶּר, בִּבְּרָב, בְּבָּרָב, בְּבֶּרָב, בָּבֶּרָב, בָּבֶּרָב, בָּבֶּרָב, בָּבֶּרָב, בָּבֶּרָב, בַּבְּרָב, בְּבָּרָב, בַּבְּרָב, בַּבְּרָב, בַּבְּרָב, בַּבְּרָב, בַּבְּרָב, בּבְּרָב, בּבְרָב, בּבְּרָב, בּבְּרָב, בּבְּרָב, בּבְּרָב, בּבְּרָב, בּבְּרָב, בּבְּב, בּבְּרָב, בּבּרָב, בּבּרְיב, בּבּריב, בבּבייב, בבבייב, בבביי
- a. ה not infrequently remains after בְּהָלִּים Gen. 39:11, more rarely after the other prepositions, לְהַלֶּב Chron. 10:7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, בַּהְבָּשְׁלֵּוֹ ,לְהַשְׁבִּׁרוֹ Prov. 24:17 for בַּבְּשְׁבֵּׁרוֹ Am. S:4 for בַּבְּשְׁבֵּׁרוֹ Prov. 24:17 for בַּבְּשְׁבַּׁרוֹ
- § 232. The preposition אָד from, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Dagheshforte, אָל בָּׁיכָד for אַלָּב בָּׁרָד. Before שוּ Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to Tsere, מַלָּם, מַלֶּבֶץ, מָלֶ הִיץ הִיץ for מָלְבֶּרָץ, מַלֶּבֶרָץ, מַלֶּבֶרָץ.

a. מָּלְּי is sometimes poetically lengthened to מְלָּי, and once has the form of a construct plural, יְבֶּל Isa. 30:11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner:

			SI	NGULAR.	
1 c.	- ₽		ڔٚڗ	בָּבֹּוֹרִנִי	בִיבֶּוֹבִי , בִיבִּי , בֶּיבִּי
2 m.	<u>, ij</u>	취구	72, #7	בָב <i>ו</i> וֹךָ	בִּמְּדֹּ ,בִּמֶּדְ
2 f.	7	, ,	چ چ		מַבֶּלֶּהְ
3 m.	ήģ		15	בְּב וֹרדוּר	בִּי בֶּלֹבֹר , בִּי בֵּׁרוֹר , בֶּילְרוֹר
3 <i>f</i> .	<u> </u>		ក្	בָּבֹוֹדָ	خافرفك
			P	LURAL.	
1 c.	בְּנוּ		לָמוּ	בְּב וֹרנר	בּוּבֶּלנוּ
2 m.	בֿכָּם		לָבֶּׁם	בְּבוּוֹבֶּם , בָּבֶּם	בוּבֶּם
2 f.	ڂڎ۪ۮڒ		7\$\$		בּבֶּר
3 m.	, בָּׁם	خَثِم	לְבֶּוֹם , לְבוֹי	פְנוֹלֶם, כְּלֶם	בַדֶּוֹם, בִּינְּהָם
3 <i>f</i> .	<u>الْبَاتِ</u> ,	ڂڗڗ	לָהֶוֹר		בּהָוֹר

a. The syllable שו inserted between שו and the suffixes, and which is in poetry sometimes added to שו שו אינור אי

VAV CONJUNCTIVE.

\$ 234. The conjunction and is expressed by ז prefixed with Sh'va, אָהָאֶׁרֶץ, רְהִאֶּרֶץ. Before one of the labials ב, ב, \$ 57.2 (1), or before a vowelless letter Vav quiesces in

Shurek, וּבִּין, וּבְּיִם ,וּבְּיִם . Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, רְיִבְּקְהִים . Before a guttural with compound Sh'va it receives the corresponding short vowel, בְּבֶּלִּה , רְבֶּבִּי . Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, רָלֵיך, רָלֵילָה , רָלֵיךָה .

- a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, בְּבָּיִבֶּי Gen. 2:12, בְּבָּיִבְי Ezek. 26:21, בְּבָּיִבְי I Kin. 13:7, בַּבְּיִבְּ Jer. 22:20.
- b. Vav receives Hhirik before He followed by Yodh in the forms בְּיִבְיּבֶּׁ , תְּהְיֹּבֶּּ , תְּהְיֹבֶּ , תְּהְיִבְּ , תְּהְיִבְ to be and הְיָהְ to live; before the 2 mass. sing. imperative of the same verbs it has Seghol, תְּהָבִּהְ , הְבְּהָבְ , הַבְּהָהְ , הַבְּהָבְ .
- c. אַ quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אַדֹּין master when connected with singular suffixes, בְּבְּבֶּרִים Lord and בַּבְּבִּירִים (בַּבְּבִּירִים (בַּבְּבִּירִים (בַּבְּבִּירִים (בַּבְּבִּירִם (בַבְּבִּירִם (בַּבְּבִּירִם (בְּבְּבִּירִם (בַּבְּבִּירִם (בְּבְּבִּבְּירִם (בַּבְּבִּירִם (בַּבְּבִּירִם (בַּבְּבִּירִם (בְּבִּבְּבִירִם (בַּבְּבִּירִם (בְּבְּבִּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם (בְּבִּבְּירִם בּבּרוּם (בּבּבּירִם (בּבּבּרוּם בּבּבּירִם (בּבּרוּם בּבּבּרוּם בּבּבּרוּם בּבּבּרוּם בּבּבּרוּם בּבּבּרוּבְּברוּם בּבּבּבּרוּם בּבּבּיבוּם בּבּבּבּרוּם בּבּבּבּבּרוּם בּבּבּבּבּיבּבּיבּבוּם בּבּבּבּבּבּיבוּם בּבּבּבּבּבּים בּבּבּבּבּבוּם בּבּבּבּבּבּבּבּבּבּבּבּבּבוּם בּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבּבוּם בּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבּבוּם בּבּבּבּבבּבוּם בּבּבבּבבוּבוּם בּבּבבוּבוּם בּבּבּבּבוּבוּם בּבּבּבבוּבוּם בּבּבּבּבּבוּם בּבּבּבּבו

SEPARATE PARTICLES.

ADVERBS.

- § 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as in and in not, by there, then.

- 2. Derivative adverbs are formed
- (1.) By affixing the terminations ב, or בי, בּיְבָּי and בּיְבִּי truly from בְּיִבְּ truly from בִּיבְּ truly from בִּיבְּ truly from בִּיבְ gratuitously from בִּיבְ gratuitously from בִּיבְ day, בִיבְם in vain from בִּיבְ empty, בּיבְּם suddenly from בָּיבָ moment, בִּיבְים the day before yesterday from בַּיבְּע three.
 - (2.) By abbreviation, as \$\surely\$ surely, only from \$\frac{1}{2}\structure\$.
- (3.) By composition, as מַלּיִג why? from מָל quid edoctus, מַלְבִּיגְלָה from above from לְ , מָן and מַעְלָה.
- 3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus
- (1.) Nouns, מְבִּיב mightily, exceedingly prop. might, סָבִּיב around prop. circuit, מֹפֹים again prop. repetition, מְבָּיב no more prop. cessation; with a preposition, בְּבְּיִב exceedingly, לְבָּר prop. to separation, or a suffix יַחְיָּד together prop. in its union. Compare the adverbial accusative and adverbial phrases of Greek and other languages.
- (2.) Absolute infinitives, which are really verbal nouns, בּיבֵיב well prop. recte faciendo, הַבְּבִיב much, מְבֵּבר quickly.
- (3.) Adjectives, particularly in the feminine, which is used as a neuter, שִּבֹּית well, רְאִשׁבְּׁה at first, אַבְּיִת the second time, בַּבְּׁת and בַּבִּת much, יְהַדִּיִּת in Jewish i. e. Hebrew, אַבְבִּית in Aramæie, יִפְּבְּאוֹת wonderfully.
- (4.) Pronouns, if here, now prop. this place, this time, hither prop. to these places, with a preposition if thus prop. according to it, is so perhaps for if according to these things, though others explain it as an adverbial use of the participle if right, true, is here probably for if in this (place).
- § 236. A few adverbs are capable of receiving pronominal suffixes, as הַלֵּה or הַלֵּה behold, שִׁל yet, שֵׁל where, to which may be added אַל there is not prop. non-existence and בֵּי

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with \Rightarrow epenthetic. Thus

- 2. שוֹד. First person שוֹדֶיי and שוֹדִי ; once with plur. בּוֹדְינוּ Lam. 4: 17 K'ri. Second person mase. שוֹדְה fem. שוֹדְה fem. שוֹדְים . שוֹדְים . שוֹדְים .
 - 3. צֵּלָם, Second person צֵּלֶם. Third person צֵּלָם.
- 4. אַרָּלָּה. First person בּרֶבֶּּר. Second person masc. בּרְּלֶּה, בּרְּכָּּה, fem. בְּרָבֶּה. Third person masc. בּרְבָּּרּה and בּרְבָּרה fem. בּרְבָּּרִה.
- 5. שֵֹי מוּ Second person אֹשֶׁי, בּשְׁלֶּם and יָשְׁלֶּם . Third person יְשְׁלֵּוֹ .

Prepositions.

- \$237. 1. The simple prepositions in most common use, besides the inseparable prefixes, \$231, are chiefly אַלָּיּלּ besides the inseparable prefixes, \$231, are chiefly אַלָּילּ behind, after, אַלָּילִי to, unto, אַלֵּילִי beside, אַלְּילִי without, אַלְּילִי through, וֹלְיֵלֵי except, עַלְילִי on account of, or over against, אָלִילִי in presence of, שׁלֵי in front of, before, עַ unto, עַלְילִי עַם, עַם, שׁלָּילִי unto, שׁלָילִי unto, שׁלָילִי upon, שׁלִי with, שׁלָּילִי under. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.
 - 2. Other prepositions are compound, and consist of
- (1.) Two prepositions, as מֵּאָם from after, מֵּאָם and מֵּאָם from with, מְלֵּבֶּל from upon, המָשָׁה from under, לְּבֶּּל from, מְלֵבֶּל before, מִּבְּל toward.
- (2.) A preposition and a noun לְבֹר and מִלְּבֹר besides from בָּד separation, מִלְבְּבֹר before and מִלְבְּבֹר from before from בְּבָבֹר from בְּבָבֹר and בְּבָבֹר from before from בְּבָבֹר and בְּבָבֹר by prop.

- by the hand of, לְצָבֵּר לְ beyond, בֵּיבֶּבר לְ from beyond, בְּיבֶּבר in conjunction with, לְבִּיר, בְּבָּר and בִּיבֹר מו according to prop. at the mouth of.
- (3.) A preposition and an infinitive, לְּלֵבֶׁאׁת toward prop. to meet.
- מָבַּלְצֶרֵר and בִּלְצֵרֵר (4.) A preposition and an adverb, מָבַּלְצֶרֵר and מָבָּלְצֶרֵר (4.) without from בִּבְלִיר, beyond, מֵרָּלְצָּרִח לִ without.
- \$238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. נֶּלְהָׁר , זּוּלָלְה beside me, נֶּלְהְּר , זּוּלָלְה , except מַּלֵּר , אַלְּר , אַל to, שֵׁל unto, שֵׁ upon and מַּתַר , which before suffixes assume the form of nouns in the masculine plural, e. g. מְּבְיר , מְבְּרִיר , אֲבְּרִיר , אֲבְּרִיר , אֲבְּרִיר , אַבְּרִיר , אַבְּרִיר , אַבְּרִיר , אַבְּרִיר , מַבְּרִיר , מַבְּרִיר , מַבְּרִיר , מַבְּרִיר , מַבְּרִיר , מַבְּרִיר , בּרַלִּר , בּרַלִּר , בּרַלִּר , בּרַלִּר , בַּרַלִּר , בַּרַלְּר , בַּרַלְר , בַּרַלְר , בַּרַלְר , בַּרַלְר , בַּרַלְר , בַּרַלְר , בַּרְלָר , בַּרְלִר , בַּרְלָר , בַרְלָר , בַּרְלָר , בַּרְלָּר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַּרְלָּר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַּרְלָר , בַרְלָּר , בַּרְלָר , בַּרְלָר , בַּרְלָּר , בַּרְלָּר , בַּרְלָּר , בִּרְלָּר , בִּרְלָּר , בִּרְלָּר , בִּרְלָּר , בִּרְלָּר , בִּרְלָר , בַּרְלָּר , בִּרְלָר , בַּרְלָר , בַּרְלָּר , בְּרְלְר , בְּרְלְר , בְּרְלְר , בְּרְלְר , בִּרְלְר , בִּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בִּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בִרְרְר , בִּרְרְר , בִּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בְּרְלְר , בִּרְלְר , בְּרְלְר , בְּרְרְר , בִּרְרְר , בִּרְרְר , בִּרְרְר , בִּרְרְר , בַּרְלְר , בִּרְרְר , בַּרְרְר , בִּרְרְר , בִּרְרְר , בִּרְרְרְר , בְּרְרְר , בְּרְרְרְר , בְּרְרְרְר , ב
- a. The plural form אֲחֵבֹּל occurs without suffixes more frequently than בְּלֵר , צְּלֵר , צֵּלֵר also occur in poetry.
- b. កក្កត់ in a very few instances takes a verbal suffix, អក់ក្រុក 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is ដក់កុក oftener than ដក់កុកក្នុ
- 2. The preposition אַ with is to be distinguished from the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אַרָּאָ, הַּאָּאָ, בּיִּהָאָּ; the sign of the accusative becomes אַרָּאָ, הַּאָּאָ, בּיִּאָאָ, דּמָאָאָ, דּמְאָאָ, בּיִּאָאָ, בּיִאָּאָ, בּיִאָאָ, בּיִאָּאָ, בּיִאָּאָּ, בּיִאָּאָ, בּיִאָּאָ, בּיִאָּאָ, בּיִאָּאָ, בּיִאָּאָ, בּיִאָּאָ, בּיִאָּא, בּיִאָּאָן, בּיִאָּא, בּיִאָּא, בּיִּאָּא, בּיִיאָּא, בּיִּאָּא, בּיִאָּא, בּיִאָּא, בּיִאָּא, בּיִאָּא, בּיִאָּא, בּיִאָּא, בּיִּא, בּיִאָּא, בּיִאָּא, בּייִא, בּיִּא, בּיִא, בּיִּא, בּיִּא, בּיִּא, בּיִּא, בּיִּא, בּייִא, בּיִּא, בּיִּא, בּיִּא, בּיִיּא, בּיִּא, בּיִּא, בּיִּא, בּיִיא, בּייִיּא, בּייִא, בּיִּא, בּייִּא, בּייִא, בּייִּא, בּייִּא, בּייִּא, בּייִּא, בּייִּא, בּייִיּא, בּייִּא, בּייִיּא, בּייִיּא, בּייִיּא, בּייִּא, בּייִּא, בּייִּא, בּייִיּא, בּייִּא, בּייִיּא, בּייִיּא, בּייִּא, בּייִּא, בּייִּא, בּייִּא, בּייִיּא, בּייִיּא, בּייִיּא, בּייִיּא, בּייִּיּא, בּייִּא, בּייִיּא, בּייִייִיּא, בּייִייּא, בּייִייִייּי, בּייִיי, בּייִיי, בּייִיי, בּייִיי, בּייִי, בּייִיי, בּייִיי, בּייִיי, בּייי, בּייי
- a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אָּוֹהָלּ, אָּוֹהָלּ

Conjunctions.

§ 239. 1. In addition to the prefixed copulative 7, § 234, the following are the simple conjunctions in most common

use, אָ מּר, אָם מוּ also, מִי and פּר and פּר and פּר and פּר and פּר and פּר that, because,

2. Compound conjunctions are formed by combining

(1.) Two conjunctions בָּר אָם but, אַך פָּר how much more

prop. also that.

(3.) An adverb with a preposition or conjunction, בְּטֶׁבֶּם before, לָבֵּן or בָּבֶּׁב therefore, לֹבֶּל unless from לֹבֵּן tor צֹּבְׁב therefore.

Interjections.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָר, הּהָ, הּהָ, מּוֹי ah! oh! הַאָּהָ aha! יהה ho! woe! אַרֹּהָ, אָרָהָ, אָרָהָ, אָרָהָ,

אָל , אַבּוֹר woe! אַלְבֵּר alas! הָם hush!

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הֹבָה come! prop. give, יְּבָה come! prop. go, הַבָּה behold! prop. a demonstrative adverb, הַּלִיכָּה far be it! pray! from בֵּל entreaty, אַ now! I pray thee!

PART THIRD.

SYNTAX.

- § 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.
- 2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

- a. The subject of a sentence may be a noun preceded by the preposition אָשָׁ הַ וֹחַ in a partitive sense, בְּבָּהָר there went out (some) of the people Ex. 16:27, or by the particle of comparison בְּלָבָּה נִרְאָה (something) like a plague has appeared Lev. 14:35.

- b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְּבִּילִים לְּבִּילִים (it is) good to give thanks Ps. 92:2, unless it is in the construct before a following noun לְּצִּילִים הַּילִים הַבְּילִים man's being alone (is) not good Gen. 2:18.
- c. The subject is very rarely an adverb, בּיְבֶּל נְבֶּל מְרֶבְּל מְרָבְּל מְרָבְּלְ מִוּע מִינִים מְּל מִינִים מִּל מִינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִינִים מִּינִים מִינִים מִּינִים מִינִים מִינִים מִּינִים מִּינִים מִּינִים מִינִים מִינִים מִינִים מִינִים מִינִים מִינִים מִינִים מִּינִים מִינִים מִּינִים מִינִים מִּינִים מִינִים מִּינִים מְּינִים מִּינִים מְינִים מִּינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְּינִים מְינִים מְינִים מְינִים מְינִים מְינִים מְּינִים מְינִים מְינִים מְינִים מִּינִים מְינִים מְינִים מִּינִים מְינִים מִּינִים מְינִים מִּינִים מְינִים מִּים מִּינִים מְינִים מִּינִים מְינִים מִּינִים מְּינִים מִּינִים מִּינִים מְינִים מְּינִים מִּינְים מִּינִים מְינִים מִּינִים מִּינִים מְינִים מְינִים מְינִים מְּינִים מְּינִים מְינִים מִּינִים מְינִים מִּינִים מִּינִים מְינִים מְינְינִים מְינִים מְינִים מְינִים מְינִים מְינְינִים מְינִים מְינִים מְינְינְים מְינִים מְינִים מְינְינְים מְינִים מְינִים מְינְינְים מְינִים מְינִים מְינִים מְינְים מְינְים מְינִים מְינְיבְּים מְינִים מְינִים מְינִים מְינְיבְּיבְּיבְּיבְיבְּים מְינְיבְּיבְים מְינְיבְּיבְּים
- § 243. The subject may be omitted in the following cases, viz.:
- 2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, בַּלְּבֶּר לְשֵׁאֵר and they told Saul 1 Sam. 18:20, or third person singular, comp. the French on and German man, קָבֶּע שְׁבָּה הַבֶּל one called its name Babel i. e. its name was called Babel, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, בֹּבְיבֶּה לַבְּיִבֶּי לַבְּיִבְּי thou shalt not make unto thee a graven image Ex. 20:4, אוווער instruction Prov. 23:12.
- a. Sometimes the word ביא man is used as an indefinite subject, * אַבְּר הָאִרשׁ בְּלְבְּחוֹ רֹא a man said thus, when he went, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, בְּשִׁים and the hearer shall hear 2 Sam. 17:9, בּישִּׁים ploughers ploughed Ps. 129:3.
- b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, בַּלְּבֹּוֹה נָבֶּיֶל מָבִּיּ לְּנָה נָבְיֶל מִבּי שׁנִי בּיִּלְנִי מִבּי בְּיִלְנִי מִנִּי בְּיִּלְנִי בְּיִבְּיִי בְּיִּלְנִי בְּיִּבְּיִי בְּיִּבְּיִי בְּיִי בְּיִי בְּיִּבְיִי בְּיִי בְּיִלְנִי בְּיִבְּיִי בְּיִלְיִי בְּיִּבְּי בְּיִּבְיִי בְּיִבְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִבְּיִי בְּיִּבְיִי בְּיִי בְּיִי בְּיִבְּיִי בְּיִי בְּיִי בְּיִבְּיִי בְּיִּבְּי בְּיִבְּיִי בְּיִבְּיִי בְּיִּבְּי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִים בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּעִייִי בְּיִבְּיִי בְּיִבְּיִים בְּיבְּיִבְּיִי בְּיִבְּיִי בְּיִבְּי בְּיִבְּיִי בְּיִבְּיִים בְּיבִּיי בְּיִבְּיִים בְּיבְּיִים בְּיבְּיִים בְּיבְּיִים בְּיבְּיִים בְּיבְּיבְּים בְּיבְּיים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּבְיבִּים בְּיבְּים בְּיבְיבְּים בְּיבְּיבְיבְיבְים בְּבְיבְים בְּיבְּיבְים בְּיבְיבְים בְּיבְיבְים בְּיבְּים בְּיבְיבְיבְים בְּיבְּיבְים בְּבְּיבְים בְּיבְיבְים בְּבְיבִים בְּיבְּיבְים בְּבְיבְיבְים בְּיבְּיבְּים בְּבְיבְיבְיבְיבְיבְּים בְּבְיבְיבְּים בְּיבְּיבְּיבְּבְיבְּים בְּבְּיבְּבְיבְּים בְּבְּיבְּים בְּבְּיבְּיבְּים בְּבְיבְּיבְּבְיבְים בְּיבְּיבְּבְים בְּבְיבְּים בְּבְּיבְּבְיבְּים בְּבְּיבְּבְיבְּבְּבְיבְים בְּבְּבְיבְּבְיבְבְּבְיבְבְּבְּבְיבְבְּבְבְּבְבְּבְבְּבְבְבְיבְבְבְּבְבְבְּבְבְּב
 - * יגו is an abbreviation for דְּנִיבֶּים et completio, and so forth, § 9. 1.

- 3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אַל בְּרֵלֶע בְּעֵילֶיךְה let it not be grievous in thy sight Gen. 21:12, אָל הוּבָל then it was begun i.e. men began, though the feminine is also employed on account of its special affinity with the neuter, בַּבֶּעֶר לְּרָשֶׂרָאֵל and Israel was distressed lit. it was strait to Israel Judg. 10:9.
- 2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

- § 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:
- 1. When the thing referred to is one which has been mentioned before, and God said, Let there be קליב a firmament, etc., and God made הַרָּלִיבְ the firmament Gen. 1:6, 7.

- dressed, אָבְּלֶּהְ O king 1 Sam. 17:55, הַּשְּׁמָרִם O heavens, הַאָּרָם O earth Deut. 32:1.
- 3. When it is obviously suggested by the circumstances, or may be presumed to be well known: she empticed her pitcher into proper the trough Gen 24:20, viz., the one which must have been by a well used for watering cattle; Abimelech looked through right the window Gen. 26:8, i. e. of the house in which it is taken for granted that he was; let us go to right the (well-known) seer 1 Sam. 9:9.
- a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: she took τίμα the reil Gen. 21:65, i. e. the one which she had, or, according to the English idiom, her reil; David took τίμα the harp i. e. his harp 1 Sam. 16:23, so the LXX. ἐλάμβανε Δανὶδ τὴν κινύραν.
- b. With words denoting time it expresses the present as that which would most readily occur to the mind, בּילִּים the day i. e. that which is now passing, to-day Gen. 4:14, בּילֵים the night i. e. to-night Gen. 30:15, בּילָים the year i. e. this year Jer. 28:16, בּילֵים the time i. e. this time Gen. 29:35, unless another idea is more naturally suggested by the context, בּילִים and it came to pass on the day i. e. at the period before spoken of, at that time 1 Sam. 1:4, Job 1:6.
- 4. When it is distinguished above all others of like kind or is the only one of its class, הַשְּׁלֵּה the house viz. of God, the temple Mic. 3:12, הַשְּׁלֵה the Lord Isa. 1:24, הַשְּׁלֵה the (true) God, דְּשָׁבֶּיה the heavens, דָשָׁבָּיה the earth Gen. 1:1, הַשְּׁבָּיה the sun Gen. 15:12.
- 5. When it is an appellative noun used in a generic or universal sense, אַלְּיָב the sword devoureth one as well as another 2 Sam. 11:25; they shall mount up with wings as the eagles Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is אַלְיִבְּיִׁ with water Isa. 1:22, where shall אַלְיִבְיִּׁ wisdom be found? Job 28:12 LXX. אָל אַל σοφία κτλ; they smote the men בּּסְיָבְיִרִים with blindness Gen. 19:11.

- a. The article is thus used with adjectives to denote the class, which they describe, God shall judge בּבְּיבֶר אָנְאָרָהְעָּבְּיִלְּיִלְ the righteous and the wicked Eccl. 3:17; the proverb of הַבְּיבִיר the ancients 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives. \$194. 1, הַבְּבֵיר the Amorite, בּבְּיבִין the Canaanite, Gen. 15:21.
- b. The Hebrew infinitive does not receive the article; בּילֵם, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, אַבְּבֶּבְּה who went Josh. 10:24, that shall be born Judg. 13:8, שִׁהְקּבִּׁה which he sanctified 1 Chron. 26:28, אַבְּיִבְּ who are present 1 Chron. 29:17. בַּבְּבָּבְ into (the place) which he prepared 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3. Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, תְּבֶּבְּבֶּה what (was) upon it 1 Sam. 9:24.
- c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.
- d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, is as (the) a nest, Isa. 10:14, בַּבֶּבֶ as (the) a scroll Isa. 31:4, like rending הַבָּיִר (the) a kid Judg. 14:6, as בַּשָּׁרִים (the) bees do Deut. 1:44, בַּשָּׁרִים as (the) scarlet, as (the) snow, בּבְּשׁלָב as (the) crimson, מָשׁבָּע as (the) wool Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, the lion and בוֹשְׁכֵּל the bear came 1 Sam. 17:34, because he thinks of these as the enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, a lion and a bear. It is said, Gen. 13:2, that Abram was very rich בַּחָבֶה בְּבֶּכְהָה in (the) cattle. in (the) silver. and in (the) gold, since these are viewed as definite and well-known species of property; but in Gen. 21: 35 he hath given him בָּבֶּר וְבֶּכֶף וְזָלָה flocks and herds and silver and gold, these are viewed indefinitely in Hebrew as in English.
- § 246. Nouns are definite without the article in the following cases, viz.:
- 1. Proper nouns, which are definite by signification, בְּרָהְם Abraham, בְּלֵבֶן Canaan, יְרִרּשָׁבֶּׁם Jerusalem.

- a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, לְצַבְּׁהַ the lord, Baal, בְּצָבְּׁהַ the adversary, Satan. בְּיִבְּבָּהַ the river, the Euphrales, בְּבְּבָּהַ the descending (stream), the Jordan. בְּבַבְּהַ the white (mountain). Lebanon, בְּבָבְּהַ the garden. Carmel, בְּבָבְּהַ the circuit of the Jordan, בּבְּבָבְּהַ the watch-tower, Mizpuh. בְּבָבְּהַ the (first) man. Adam, בּבְּבְּבָּהַ and בּבְּבָּ the (true) God. In בּבְבָּהַ בַּבְּיַבָּ בְּבָּבָּ בְּבָּבְ בַּבְּיַבְּ the half tribe of Manasseh Deut. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.
- 2. Nouns with suffixes, which are rendered definite by the appended pronoun, το ουν father, το μίν his name, but in Greek ὁ πατηρ ήμῶν, τὸ ὄνομα αὐτοῦ.
- a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in ক্ষুত্ৰ the (other) half of them Josh. 8:33, opposed to a preceding ক্ষুত্ৰ one half of them; so in লক্ষুত্ৰ Isa. 24:2. In ক্ষুত্ৰ কৰি worth of thy estimation Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so ক্ষুত্ৰ কৰি in the midst of my tent Josh. 7:21, ক্ষুত্ৰ কৰি in the midst of its fold Mic. 2:12, ক্ষুত্ৰ ক্ষুত্ৰ the whole of the women with child 2 Kin. 15:16; in ক্ষুত্ৰ Prov. 16:4 it distinguishes the noun ক্ষুত্ৰ from the preposition ক্ষুত্ৰ
- b. A suffix which is the direct object of a participle does not supersede the necessity of the article, গাইছেল the (one) smitting him Isa. 9:12, বিহুম্ন the (one) bringing thee up Ps. 81:11, সমুম্পুন the (one) crowning thee Ps. 103:4.

- doms of the earth Jer. 25:26. הְּבֶּׁבֶּה the bill of the purchase, Jer. 32:12, הַבָּּבֶּה Jer. 48:32; see Josh. 3:11, 8:11. 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8. Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

- b. When two definite nouns are connected by and the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, woe unto בְּבֶּבְּיִתְ the (persons) decreeing unrighteous decrees בְּבַבְּיִבְּיִם and writing, etc. Isa. 10:1, בְּבִּיִּתְ O psaltery and harp Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, בִּיִּבְּיִתְ my strength and song Ex. 15:2.
- \$ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, אָדָר מּיִבר מָבּי מָבּי מָבּי מָבְּי מִּבּי מָבּי מָבְּי מִבּי מָבְּי מִבּי מָבְּי מִבּי מָבְּי מִבּי מִבּי מָבְּי מִבּי מָבְי מִבְּי מְבִי מִבְּי מְבִי מִבְּי מְבִי מְבִי מְבִי מְבִי מְבִּי מְבִי מְבִי מְבִּי מְבִּי מְבִּי מְבִּי מְבִּי מְבִּי מְבִּי מְבִּי מְבִי מְבִי מְבִּי מְבִי מְבִּים מִבְּע מְבְּע מְבִּע מְבְּע מְבְּע
- a. The numeral אָבָי one is occasionally employed in the sense of an indefinite article, אָבִיל מוּ a basket Ex. 29:3, אַבָּיל מוּ a man Judg. 13:2. or in the construct before a plural noun, מַבְּיל מִי one of the foolish women i. e. a foolish woman Job 2:10.

Adjectives and Demonstratives.

- b. Some exceptional cases occur, in which an article qualifying a definite noun does not receive the article, הַבְּיָהְ הַוּ הַבְּיִהְ the new cart 2 Sam. 6:3, הַבְּיִהְ הַבְּיִהְ the strange rine Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, הַבְּיִהְ בַּבְּיִהְ שִׁיִּהְ שִׁיִּיְ שִׁיִּיְ שִׁיִּהְ שִׁיִּהְ שִׁיִּהְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיִּ שִׁיִּיִ שִּׁיִּ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיִ שִּׁיִּיְ שִׁיִּיְ שִׁיִּיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיְ שִׁיִּיִי שִׁיִּיִּיְ שִּׁיִּיְ שִּׁיִּיְ שִׁיִּיִי שִׁיִּיִי שִּׁיִּי שִּׁיִּי שִׁיִּי שִּׁיִי שִּׁיִי שִּׁיִּי שִּׁיִּי שִׁי שִּׁיִּי שִּׁיִּי שִּׁיִּי שִּׁיִּי שִׁיִּי שִּׁי שִּׁיִּי שִּׁי שִּׁיִּי שִׁיִּי שִׁיִּי שִּׁי שִּׁיִּי שִׁיִּי שִּׁי שִּׁיִי שִּׁיִי שִׁיִּי שִּׁי שִּׁי שִּׁי שִּׁי שִּׁי שִּׁי שִּׁי שִּי שִּׁי שִּי שִּׁי שִּי שִּׁי שִּי שִּׁי שִּיי שִּׁי שִּׁי שִּיי שִּׁי שִּׁי שִּׁי שִּיּי שִּׁי שִּיי שִּׁי שִּׁי שִּיי שִּיי שִּׁי שִּיי שִּׁי שְּׁיִּי שִּׁי שִּיּי שִּׁי שִּיְּי שִּיי שִּיי שִּיּי שִּיי שִּיי שִּיי שִּיי שְּיי שִּיי שִּיי בְּיבְּי שִּיי שְׁי בּיּי שִּיי שְּיי שִּיי שִּיי שִּיי שִּיי שִּיי שִּיי שִּיישְּיי שִּיי שִּיי שִּיי שִּיישְּישְּיי שִּיישְּיי שִּיישְּיישְּיישְּיישְּיישְּיישְּיש
- c. On the other hand, the article is sometimes dropped from the nounbut retained before the adjective, אַבְּיוֹבְיּלְ the great court 1 Kin. 7:12, the great well 1 Kin. 7:12, the great well 1 Sam. 12:4, בור הַבְּבִּילִילְ the great well 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3. 32:14. 40:3 K'thibh, Ezek. 9:2. Zech. 4:7; so with the ordinal numbers, בּישׁ הָבִיל the sixth day Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.
- 2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 2.45. 2, אַנָּה this day Gen. 7:13, הַבְּבָּרִים הָאֵבָּה these things Gen. 15:1, הַבְּבָּרִים הָאֵבָּה those men Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הַאֶּכֶּהְ הַבְּשָׁהַ הַשְּׁבָּה חַבְּשָׁהַ Deut. 9: 6, הַבְּאָהָ הַבְּשָׁהַ הַיִּבְּשָׁהַ Deut. 9: 6, הַבְּאָהָ הִוֹבְשׁהַ בִּיבְּשָׁהַ these good years that (are) coming Gen. 41: 35.

- a. The demonstrative אַן occasionally stands emphatically before its noun, אָלְיִבְּי אַלְּיִּלְּי אָלְיִּבְּי לְּיִבְּי לִּבְּי לִּבְּי לִּבְּי לִבְּי לְבִּי לְבִי לְבִּי לְבִי לְבִי לְבִי לְבִי לְבִי לְבִּי לְבִי לְבִּי לְבִּי לְבִי לְבִי לְבִי לְבִי לְבִי לְבְּיִי לְבְּיִי לְבְּיִי בְּיוֹים לְבִיי לְבִיי לְבְּיוּ לְבִיי לְבְּיוּ לְבִיל לְבִי לְבְּיִי לְבְּיִי לְבְּיִי לְבִיל לְבִיי לְבְּיוּ לְבִיל לְבִי לְבְּיל בְּיוּ לְבִיי לְבְּיל בְּיבְּים לְּבְּיל בְּיוּבְּים לְּבְיבִים לְּבְּיל בְּיבְּים לְּבְּיבְּים לְבְּיבְּים לְבְּיבְּים לְבְּיבְּים לְּבְּים לְבְּיבְּים לְּבְּים לְבְּיבְּים לְּבְּים לְּבְּים לְבְּיבְּים לְבְּיבְּים לְבְּים לְבְּיבְּים לְבְּיבְּים לְבְּיבְּים לְבְּיבְּים בּיוּבְּים לְבִּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְים בְּיבּים בְּיבְּים בְיבּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּבְּים בְּבְּיבְּים בְּיבְּבְּים בְּיבְּים בְי
- b. The article is sometimes omitted from the demonstrative. To find this generation Ps. 12:8. NAT TO TEE in that night Gen. 19:33, 30:16, 32:23, 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix, TNT TOTALLY this my oath Gen. 21:8, TEN these my signs Ex. 10:1, 11:8. Deut. 11:18, Josh. 2:14, 20, Judg. 6:14, 1 Kin. 22:23. 2 Chron. 18:22, 24:18, Jer. 31:21.
- c. The article is still more rarely dropped from the noun, הְּשֶׁם בְּבֶּשׁ this small quantity of honey 1 Sam. 11: 29, הַּשֶּׁה בָּרָבִי הַשְּׁלְּרִבּי אָפְרָבִיר הַשְּׁלְּר נְּחָלְּר נְּחָלְּר נְּחָלְּר נְּחָלְּר נְּחָלְּר נְּחָלְּר נְּחָלְּר נְּחָלְר נְּחָלְר נְּחָלְר נְּחָלְר נְחָלְר נְחָלְי נְחָלְר נְחָלְיִי נְחָל נְחָל נְחָלְיִי נְחָל נִינְיִי נְחָל נְתְיּיִים נְיִים נְייִים נְיִים נְיִים נְיִים נְיִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נְיִים נְיִים נְייִים נְייִים נְייִים נְיִים נְייִים נְיִים נְיִים נְיִים נְיִים נְייִים נְיִים נְיִים נְייִים נְייִים נְייִים נְייִים נְיוּים נְיִים נְיִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נְייִים נ

NUMERALS.

Cardinal Numbers.

- §250. 1. The numeral אָס one is treated like other adjectives, and follows the rules of position and agreement already given, אָלָה מִּלְּהָם מִּלְּהָם one place Gen. 1:9, הַּנְתָּלָה הַצְּהָלָה the one curtain Ex. 26:2.
- a. In a very few instances the noun is in the construct before the numeral one, កក់្តុង មន្ទីឃុំខ្ one law Lev. 24: 22. កក្កុំនុំ a chest 2 Kin. 12: 10, កក្កុំនុំ one governor Isa. 36: 9, comp. § 254. 6. b.
- 2. The other cardinal numbers are joined to nouns as follows, viz.:
- (1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּבֶּה מְּלָבֶּׁים kings Gen. 14:9, מַּצָּה מּנִבְּיִר a hundred cakes of raisins 2 Sam. 16:1, בַּבְּבָּר מִנְבָּיִר six thousand horsemen 1 Sam. 13:5.
 - (2.) Such as have a distinct form for the construct (viz.

- a. The numbers two, three, four, and seren, occur with the suffixes of pronouns which are in apposition with them. បក្សន្ន បក្សាយ we, both of us 1 Sam. 20: 42. ក្រុក្សាយ they two or both of them 1 Sam. 25: 43. ដក្សាយ ye three, ដក្សាយ they three Num. 12: 4. ដក្សាយ they four Dan. 1: 17. ដក្សាយ they seven 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, ក្រុយក្រ thy fifty, កេស្សាយ his fifty 2 Kin. 1: 10, ដក្សាយ their fifties ver. 14. ដក្សាយ my thousand Judg. 6: 15. ដក្សាយ your thousands 1 Sam. 10: 10, កេស្សាយ his ten thousands 1 Sam. 18: 7.
- (3.) Less frequently the numerals stand after the noun in the absolute state, אַבֶּלִים פּצְּרִים פּצְרִים מַּאָּרִיאָּב seven steps Ezek. 40:22, פּבְרִים מַאָּרִיאָּב twenty she-asses Gen. 32:16, בּבָּרִים מַאָּרִיאָּב twenty she-asses Gen. 32:14.
- אָ 251. 1. The units (including ten), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, אַרְבָּעָה three leaves Jer. 36:23, אַרְבָּעָה פַנְי הֹרִי three baskets of bread Gen. 40:16, אַרְבָּעָה לְּבָּעָה fourteen lambs Num. 29:15; the other numerals observe no distinction of gender.
- a. When the units qualify rising handreds or notices, thousands, their gender is determined by that of these words respectively. In representation the three wires of his sons Gen. 7:13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as איני man, and various measures of time, space, weight. etc., e. g. שָׁבֶּל year, בּוֹם day. אַבָּל cubit, לְּיָם shekel. These nouns are also found, though less constantly, in the singular with hundreds and thousands, אַלָּהְ בִּילָה חוֹשׁ nine hundred years Gen. 5:5. הַאָּבָּ מְּ thousand cubits Num. 35: 4, and with the numbers from 11 to 19, השֶבה קשר שֶׁקל fifteen shekels Lev. 27:7. Comp. in German hundert Fuss lang, funfzig Pfund schwer, and in English twenty head of cattle, a ten foot pole.

b. The numbers from 2 to 10 are very rarely found with singular nouns. בְּבְיִּבְיּם נְּבְּלֶּהְ עָּבְּיִּ בְּנִי eight years 2 Kin. 22:1, שׁלִּשׁ three cubits 25:17 K'thibh where the K'ri has אַבְּבִּים forty the tens are occasionally followed by the plural שְׁבִּיִּבְּיִם בְּנֵיבִים thirty companions Judg. 14:11, שְׁבִּיִּבְים בְּנֵבְיִם בְּנֵבְיִם בְּנֵבְיִם בְּנִבְּיִם בְּנְבִּים בְּנִבְּיִם בְּנִבְּים בְּנִבְּיִם בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּנִבְּים בְּבִּים בְּבִּים בְּבִּים בְּעִבְּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בּּבְּים בּּבְּים בּּבְּים בּּבְּים בּבְּים בּּבְּים בּבְּים בְּבִּים בְּבִּים בְּבִּים בּבְּים בּבְּים בְּבִּים בְּבְּיִים בְּיִּבְים בְּבִּים בְּבִּים בְּיבִּים בְּבִּים בְּבִּים בְּבִּים בְּיִּבְּבְיבִּים בְּבְיבִּים בְּבִּים בְּבִּים בְּיִּים בְּבְיבְּים בְּיִים בְּבְים בְּבְּיבְּים בְּבְיבִּים בְּבִּים בְּיִּים בְּבְּיבְּים בְּבְּיבְּים בְּבְּים בְּבְּבְּים בְּבְּים בְּבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּבִּים בְּבְיבְּים בְּיבְּים בְּים בְּיבּים בְּיבְּים בְּיבְּים בְּים בְּי

in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted. when the meaning is sufficiently plain from the connection, בּחָלָה הְשְׁשֵּׁבְּ ten (shekels) of gold Gen. 24:23, בְּשֶׁבְּ הַאֹּרְה בְּּטֶבְּ הַ הֹאֹרָם three hundred (shekels) of silver Gen. 45:23, בְּשֶׁב הַבְּילָה two (loaves) of bread 1 Sam. 10:4, בַּשִּׁב בְּעָב הַ cubit is occasionally preceded by the preposition בְּ . thus בּצִבְּיִב four by the cubit i. e. four cubits.

- 3. Compound numbers may either proceed from the higher to the lower denomination, אֶּלֶהְ מָאבֶּיִם הַאָּשִׁים וְאַרְבָּלִיה a thousand two hundred fifty and four Neh. 7:34, or the reverse, שַׁבֵּע רְשִׁלְשִׁים רְמְאַׁת שָׁבָּע הַשְּׁלִים רְמָאַת שָּׁבָּע הַשְּׁלִים רְמָאַת and a hundred years Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מַאָּר שָׁבָּע שָׁבִים שְׁבָּים הְשָׁבַע שָׁבִים שְׁבָּים הְשָׁבָּע שָׁבִים שְׁבָּים הְשָׁבָּע שָׁבִים אַבָּים a hundred years and twenty years and seven years Gen. 23:1.
- 4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, שְּלֵּהִים (the) two are better than הַבְּהָים (the) one Eccles. 4:9, הַבְּּהְים the forty Gen. 18:29, הַשְּהָים the fifty rightcous ver. 28, שְׁהַרִּי בְּנִהְיוֹ the fifty rightcous ver. 28, שְׁהַרִּי בְּנִהְיוֹ the fifty rightcous ver. 28, שְׁהַרִּי בִּינִים הַלִּים הַלִּים הַלִּים הַלִּים הַלִים הַלִּים הַלִּים בּינִבּים הַלִּים בּינִבּים הַלִּים בּינִבּים בּיבּים בּינִבּים בּיבּים בּינִבּים בּינִבּים בּינִבּים בּינִבּים בּיבּים בּינִבּים בּיבּים בּינִבּים בּינִבּים בּינִבּים בּינִבּים בּינִים בּינִבּים

Ordinal Numbers, etc.

- § 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, אָלָי בְּשׁׁבְּעִשׁרת a second son Gen. 30:7, הּיִּשְּׁבְּעַרת in the third year 1 Kin. 15:1.
- 2. The lack of ordinals above ten is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, אַשְׁלֵים נְשִׁלִים נְשִׁלִים the twenty-seventh year 1 Kin. 16: 10, although this order is not always observed, אַשְּׁלֵים שִׁילִים עִּשְׁלֵים thirteenth year Gen. 14: 4.
- a. A fuller form of expression is sometimes employed, e.g. ਵੜ੍ਹਾਂ ਸ਼੍ਰੇ ਸ਼ਰੂ ਸ਼੍ਰੇ ਸ਼ਿਰੇ ਸ਼੍ਰੇ ਸ਼ਿਰੇ ਸ਼ਿਰੇ
- b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted. হুট্টু কুট্টু the seventh year 2 Kin. 12:1. স্টুট্টু টেটুট্টু কিট্টুট্টু the fourth (day) of the ninth month Zech. 7:1. স্টুট্টুট্টু in the seventh (month) ver. 5.
- 3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, ਸਮੇਸ਼ ਸਮਝੰਘ the third of a hin Num. 15:6.
- 4. Distributive numbers are formed by repeating the cardinals, שֵׁבְּיֵׁם שִׁבְּיֵׁם two by two Gen. 7:9, שַּׁבְּיָם by

- § 253
- sevens ver. 2. The numeral adverbs once, twice, etc., are expressed by the feminine of the cardinals, שְׁלֵּים once, שְׁלֵּים once, שְׁלֵים stroke or beat, שְׁלֵים twice Gen. 27:36, שְׁלֵים three times Job 19:3 or רְּלָּיִם steps, שְׁלֵים three times Ex. 23:14.
- a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

Apposition.

- § 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:
- 1. When both nouns denote the same person or thing, אָלָדָ דָּוֹדָ 2 Sam. 6:16, or less commonly, דָּלָדָ דָּלָדָ 13:39 king David, אַלְבָּיִלְּהָ מּשׁׁמִּ מּ woman (who was) a widow 1 Kin. 7:14.
- 2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, חַבְּקֹר הַבְּקֹר הַבְּיִב בְּיִבְּים בְּבְּבְּרִם בְּבְּרִים בְּבְּרִים בְּבְּרִים בְּבְּבְּרִם בְּבְּרִים בְּבְּרִים בְּבְּבְּרִם בְּבְּרִים בְּבְּבְּרִים בְּבְּרִים בְּבְּרִים בְּבְּרִים בְּבְּבְּרִים בְּבְּבְרִים בְּבְּבְּרִם בְּבְּבְּרִם בְּבְּבְּרִם בְּבְּבְּרִם בְּבְּבְרִם בְּבְּבְּרִם בְּבְּבְּרִם בְּבְבְּרִם בְּבְבְּרִב בְּבְּבְּרִים בְּבְבְּרִים בְּבְּבְרִם בְּבְבְּבְּרִם בְּבְבְּרִב בּבְּבְרִים בְּבְבְּרִב בּבְּבְרִים בְּבְבְּבְרִים בְּבְבְּבְרִים בְּבְבְּרִב בּבְּבְּבְּבְרִם בְּבְבְּבְּבְּבְּבְּבְּב בּבְּבְּבְב בּבְבּב בּבְבּים בּבְבּב בּבְבּים בּבְבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּבּב בּב בּבּב בּב בּב בּבּב בּב בּב בּב בּב בּבּב בּב בּבּב בּב בּבּב בּב בּב בּב בּבּב בּב בּבּב בּבּב בּב בּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּב בּב בּבּב בּב בּבּב בבּב בבב בבּב בבּב בבּב בבב בבּב בבב בבּב בבב ב
- a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §251.4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, בְּלֵית שׁׁׁבִית (which is) affliction i. e. identified with it or characterized by it 1 Kin. 22:27, בֹּלֶית wine (which is) intoxication i. e. produces it Ps. 60:5, בְּלֵית רְבֵּל pasture-cattle i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; bearing

sequence about the ark viz. the covenant, which was the thing of chief consequence about the ark Josh. 3:14, a hundred thousand אַרָּבֹּיִם צֵּעֵר צֵּעִר אָרָבּוֹיִם אַנְיִר אָרָיִּה אָרָיִּר אָרָיִּר אָרָיִּר אָרָיִּר אָרָיִּר אָרָיִּר אָרָיִּר אָרָיִר אָרָיִר אָרָיִר אָרָיִי אָרָיִר אָרָיִי אָרָיי אָרִיי אָרִי אָרִיי אָרִי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרְיי אָרִיי אָרִיי אָרְיי אָר אָרְיי אָרְייי אָרְייי אָרְיי אָרְייי אָרְיי אָרְייי אָרְיי אָרְיי אָרְיי אָרְיי אָרְייי אָרְייי אָרְייי אָרְייי אָרְייי אָרְייי אָריי אָריי אָרְייי אָריי אָריי

THE CONSTRUCT STATE AND SUFFIXES.

- § 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition of. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote
- 1. The possessor of that which is represented by the preceding noun, הַלְבֵּל יְהוֹלָה the temple of Jehovah 1 Sam. 1:9, בְּיִבְּל וּשׁרָה their substance Gen. 12:5. This embraces the various degrees of relationship, בּיִבְּבְּרָהָם son of Abraham Gen. 25:12, הַהְּשָׁבְּ thy wife Gen. 12:5.
 - 2. The whole, of which the preceding word denotes a part,

קּבְּיֹבִי עֲפֶּה the poor of thy people Ex. 23:11, יָּכְבַּהֵי־אֵרֶץ the honourable of the earth Isa. 23:9.

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- a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, אַרָּבְּיר the height of his cedars i. e. his highest cedars 2 Km. 19:23. Here too belong the superlative expressions, שֵׁרֶב אוֹן holy of holies. שֵׁרֶב אַבְּרִים the song of songs, שֶׁבְּרִים servant of servants, one that is a servant by way of eminence when compared with all others.
- 3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, thus serving the purpose of a more exact designation, קין מִצְּרִים the land of Egypt Gen. 41:19, מְצְרִים the river (of) Euphrates Gen. 15:18, שִּיבִּים בּפִלְים cedar trees, 2 Chron. 2:7, בַּקְּבַּח נַבְּקְּב הַתְּרִים worm (of) Jacob Isa. 41:14, שִּיִּשִׁי הַתְּרִים (who are) merchants 1 Kin. 10:15.

- a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, ressel of wood for wooden ressel, possession of perpetuity for perpetual possession, mighty man of ration for rational mighty man, flock of slaughter for grex mactanda. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred. The garments of holiness Ex. 28:2, The sacrifices of righteousness, which are righteousness, with a large parameters of righteousness, with a large parameter of righteousness, with a large parameter of righteousness, with a large parameter of righteousness.

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as אַבּי man, אַבֹּי lord, אַבּ son, רַבְּ daughter, to abstract nouns or other substantives, thus, אַבּישׁ man of form i. e. comely 1 Sam. 16:18, שֹבְּיִלְּ man of words i. e. eloquent Ex. 4:10. בּבְּיבֶּעׁם the possessor of dreums i. e. dreamer Gen. 37:19, בֹּבְיבֶּע son of eight days i. e. eight days old Gen. 17:12, בְּבִיבְּעָבָּע son of death i. e. deserving to die 1 Sam. 20:31. בַּבְּיבְּעָבָּע sons of worthlessness i. e. wicked Deut. 13:14, בַּבְּיבֶּע daughter of ninety years i. e. ninety years old Gen. 17:17.

- 7. The source from which the preceding noun is derived, הֹלְהַתְּ לְּחֹלְהַתְּ the law of Jehovah Ex. 13:9, מַבֶּר בִּשְּׁה the book of Moses 2 Chron. 25:4, הוֹלָת צְּהָבֶּׁת sick from love Cant. 2:5.
- 8. The *subject* by which an action is performed, or in which an attribute inheres, אָהָבָּת יְהִיָּה the love of God i. e. exercised by him 1 Kin. 10:9, הַבְּמֵת שְׁכֹמֵת the wisdom of Solomon 1 Kin. 5:10.
- 9. The object, upon which an action is directed, יְרְאֵּה the fear of God Gen. 20:11, מֵּהְשֶׁלֶּת הַּלְּים the rule of the day Gen. 1:16.
- a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. אוֹן אַרְיִּבְּיִינְ the zeal of Jehorah, which he feels Isa. 37:32, בּבְּיִרְאָבְּיִנְ the zeal of the people, which is felt for them Isa. 26:11; בּבְּיִבְּיִנְ the cry against Sodom Gen. 18:20, בְּבְּיִרְ the cry of the poor Prov. 21:13; בּבְּיִר his wrong i. e. done by him Ps. 7:17, בּבְּיִר my wrong i. e. done to me Gen. 16:5; בּבְיִרְ בְּיִנְ the way of the sra i. e. leading to it 1 Kin. 18:43, בּבְּבִירְ בְּבְיִלְ the way of Jeroboam i. e. in which he walked 1 Kin. 16:26.
- b. Active participles are frequently put in the construct state before their object. בַּבֶּי דְּבֶּיבִי restoring the soul Ps. 19:8. הְבִּי בַּבְּי loving thy name Ps. 5:12. בַּבָּי בַּבְּי בְּבִּי בְּבִּי וּשִׁרְ בַּבְּי בּּבְּי וּשִׁרְ בַּבְּי וּשִׁרְ בַּבְּי בּּבְּי וּשִׁרְ בַּבְּי בּּבְּי וּשִׁרְ בַּבְּי וּשִׁרְ בִּבְּי שִׁרְּבִּי וּשִׁרְ בַּבְּי בּּבְּי בּבְּי וּשִׁרְ בִּבְּי בּבְּי שִׁרְבִּי שְׁרָבִי שְׁרָבִי שְׁרָבִּי שְׁרָבִי שְׁרָבּי שְׁרָבִי שְׁרָבְּי שְׁרְבִּי שְׁרָבּי שְׁרָבּי שְׁרָבּי שְׁרָבּי שְׁרְבִּי שְׁרָבּי שְׁרְבִּי שְׁרָבִי שְׁרָבּי שְׁרְבִּי שְׁרְבִי שְׁרְבִּי שְׁרָבְי שִּׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרָבְיי שְּׁרְבִּי שְׁרְבִּי שְׁרָבּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִי שְׁרְבִּי שְׁרְבִּי שְׁרְבּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבְּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבִּי שְׁרְבְּי בְּיבְּי שְׁרְבִּי בְּיִבְּי שְׁרְבְּי בְּיבְּיי בְּיִי בְּיבְייִי בְּיִי בְּיִי בְּיּבְייִי בְּיִיי בְּיבְיי בְּיבְייִיי בְּיבְּייִי בְּיבְייִי בְּיבְייִיי בְּיבְייי בְּיבְּיייי בְּיבּייִי בְּיייי בְּיבְייי בְּיבְיייים בּיבּיייי בְּיבּיייים בְּייייים בְּיייים בְּייבּייים בְּיבּייים בְּיבְייים בְּיבּייים בְּיבּייים בְּיבְּייים בְּיבּייים בְּיבּיייבּיים בְּיבּייבּיים בּיבְייבְייים בְּבְיייבּיבְּייבּיים בְּיבּיבְיים בְּבְייבּים בְּיבְיייבְ

- Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object. בְּבָּיִם girded with sackcloth Joel 1:8, בּיִּבְּיִם cotthed with linen Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בּיִּבְיִּבְּיִּבְּיִּ מְּבִּיִּבְּיִּבְּיִּ אַ his driving out Num. 32:21, or be governed by it as its object, בְּיִבְּיִּשִׁ to call Samuel 1 Sam. 3:8, בּיִּבְיִּבְּיִבְּיִּ drive them out Deut. 7:17.
- 10. The respect in which a preceding attribute holds, so that it answers the purpose of specification, שְבֵּיא־שִּבְּילִים unclean as to lips Isa. 6:5, קְבֵילִים hard hearted Ezek. 3:7, rent as to garments, 2 Sam. 13:31.
- a. This answers to what is known as the Greek accusative, $\pi \acute{o}\acute{o}\alpha s$ $\acute{o}\kappa \acute{v}s$; the English has in certain cases adopted the Hebrew idiom, so that we can say swift of foot, blind of an eye, etc.
- 2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, אַשָּׁר the place where, etc., Gen. 39:20, אַשֶּׁר בְּבֶּר צְּשֶׁר for the reason that Deut. 22:24, particularly when the relative is itself omitted, אַבְּרַרְיִּחִיּלָּה by the hand of (him whom) thou wilt send Ex. 4:13, אַבְּרַרְיִחִיּלָה the beginning of (what) Jehovah spake Hos. 1:2, or before the conjunction אַ and, אַבְּבֶּר נְבָּעֵר נְבָעָר נִבְּעָר נִבְעָר נִבְּעָר נִבְּער נְבִּער נִבְּער נִבְּער נִבְּער נִבְּער נִבְּער נִבְּייִי נִבְּיּער נִבְּער נְבְּער נְבְּער נְבְּיּער נְבְּער נְבְּיּי נִבְּער נִבְּיּער נִבְּיי נִבְּיּי נִבְּיּער נִבְּער נִבְּער נִבְּיי נִבְּיּי נִבְּי נִבְּיי נִבְיּי נִבְּיי נִבְּיי נִבְּיי נִבְּיי נִבְּיי נִבְּיי נִבְּיי נִבְּיי נְ
- 3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רְאשֵׁי בֵּיה־אֲבֹל the heads of the houses of their fathers Ex. 6:14, מְסְפֵּר שִׁבְשֵׁי the number of the tribes of the children of Israel Josh. 4:5, פְּרִיבְּעֵּל לְבֵּב מֶלְּדְיאֲשׁיר the fruit of the greatness of heart of the king of Assyria Isa. 10:12.

- a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, בַּהֵלֵי בַּהֶלֵי בַּהְלֵּי וּיִבּר, brooks of honey Job 20: 17, הַשֶּׁבֶּר רְוֹבֶּר־בָּאָשׁר Ps. 78: 9, if rendered as it is by some armed with, shooting the bow, though הוֹבֶּי may be in construction not with שַּבְּ but with רוֹבֵי armed ones of those who shoot the bow, armed bowmen. See Alexander in loc.
- \$256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, אַלְיבָּׁה וְהַבְּּבְּׁהְיִה וְהָב נְּדִוֹלָה עִּרְיִּב נְּדִוֹלָה עִּרְיִּב נְּדִוֹלְה עִּרְיִב נְדִוֹלָה עִּרְיִב נְדִוֹלְה עִּרְיִב נְדִוֹלְה עִּרְיִב נְדִוֹלְה עִּרְיִב נְדִוֹלְה עִּרְיִב נְדִוֹלְה עִּרְיִב נְדִוֹלְה עִרְיִב נְדִוֹלְה עִּרְיִב עִּרְיִבְּי עִּרְיִב נְדִוֹלְה עִּרְיִב עִּרְיִבְּי עִּרְיִב נְדִוֹלְה עִּרְיִב עִּרְיִבְּי עִּרְיִב נְדִוֹלְה עִּרְיִב עִּרְיב עִרְיב עִּרְיב עִּרְיב עִּרְיב עִּרְיב עִרְיב עִּרְיב עִּבְּיב עִּרְיב עִּרְיב עִּרְיב עִּרְיב עִּרְיב עִּרְיב עִּרְיב עִּבְּיב עְּבְּיב עִּיב עִּבְּיב עְּבְּיב עִּבְּיב עְּבְּיב עִּבְּיב עִּבְּיב עִּבְּיב עְּבְּיב עִּבְּיב עְּבְּיב עְּבְּיב עִּבְּי עִּבְּיב עִּבְּי עִּבְּי עִּבְּיב עְּבְּיב עְּבְּיב עִּבְּי עִּבְּיב עְבְּיב עִּבְּי עִּבְּיב עְבְּיב עִּבְּי עִּבְּי עִּבְּי עִּבְי עִּבְּי עִּבְּי עִּבְּי עִּבְּי עִבְּי עִּבְּי עִּבְּי עִּבְי עִּבְּי עִּבְּי עִּבְּי עִּבְּי עִּבְּי עִּבְּי עִבְּי עִּבְי עִּבְּי עִּבְּי עִבְּי עִּבְּי עִבְּי עִּבְּי עִּבְי עִּבְּי עְבְּיי עִּבְּי עִּבְּי עִּבְּי עִבְּי עִבְּיי עְבְּיי עְבִּי עִּבְּיי עְבְּיי עְבְּיי עְבְּיי עְבְּיי עְבְּיי עְבְּיי עְבְּיי עִב
- a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָלִיל בְּבֶּל בְּבֶּל Gen. 10:21 may either mean the elder brother of Japheth or the brother of Japheth the elder.
- c. In the following passages a brief word intervenes between \$\frac{1}{2}\$, which, though properly a noun signifying totality, is in usage equivalent to a pronominal adjective all. every, and the noun which it governs, \$\frac{1}{12}\$\times \text{take away all iniquity Hos. 14:3, so 2 Sam. 1:9, Job 27:3, and perhaps Isa. 38:16; but see Alexander in loc. Like the Greek \$\pi^2 \times\$ when followed by a definite noun \$\frac{1}{2}\$ means the whole or all, \$\frac{1}{2}\$\times^2 \times\$ all the people. \$\frac{1}{2}\$\times^2 \times\$ the whole earth, when followed by an indefinite noun every, \$\frac{1}{2}\$\frac{1}{2}\$ every house; though here as elsewhere the poets may omit the article, which would be necessary in prose, \$\frac{1}{2}\$\times^2 \times\$ the whole head Isa. 1:5. Connected with a negative adverb it forms a universal negation no, or if the words be rendered separately our idiom requires us to translate \$\frac{1}{2}\$ by any, \$\frac{1}{2}\$\times^2 \times^2 \frac{1}{2}\$ no work shall be done Ex. 12:16,

- אלא רוּבְּל כָּל־תְּאֶלִיהַ there is no new thing Eccl. 1:9, אֵלְיּהְ בָּלֹהְתְּלֵּט neither can any god 2 Chron. 32:15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3:20.

 d. He paragogic may be attached to a noun in the construct state, שֵּׁבֶּשׁ toward the rising of the sun Deut. 4:41, Gen. 24:67.
- \$ 257. The preposition ל ל, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַבְּצׁהְ מְשֶׁר לְצָּבְּׁיהְ her father's sheep prop. the sheep which belonged to her father Gen. 29:9, comp. בֹּאַלִישָּׁע Gen. 37:12, בֹאַלִישָּׁע the house of Elisha 2 Kin. 5:9, comp. Latin pater mihi. This is particularly the case
- 1. When the first noun is omitted לְּלָלֵּד (a psalm) of David Ps. 11:1, אַמְלֹדְן לַאַחִלֹינִם Amnon (son) of Ahinoam 2 Sam. 3:2.
- 2. When the first noun is indefinite and the second definite, בָּן לְיִשִׁי a son of Jesse 1 Sam. 16:18 (בָּן־יִשִׁי 2 Sam. 20:1 is the son of Jesse, § 246.3), בָּן לְשֵׁר הַשַּבְּּחִים a servant of the captain of the guard Gen. 41:12.
- a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions, דְּזְבֵׁיר מִ a psalm of David i. e. belonging to him as its author, הְּשִּׁבֶּלְה מִ מִבְּלִיה a prayer of Habakkuk.
- 3. When the first noun is accompanied by a numeral adjective, especially in dates, שֹלְיִם רִּים כְּּחֹרָה the fifteenth day of the month 1 Kin. 12:32, בְּשִׁלֵּה הַחֲמִישִׁית לִּפְּלָּה ווֹ the fifth year of the king 1 Kin. 14:25, בִּשְׁלֵח שִׁלְשׁ לְצִּטְׁא of the king 1 Kin. 14:33.
- 4. When several genitives are connected together, סַּפֶּר הַבְּרֵר הַיְּמִים לְּמִלְּבֵּר יְהִבְּרָה the book of the Chronieles of the kings of Judah 1 Kin. 15: 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

- sufficiently suggested by simply placing them together, שׁלוֹם all her paths (are) peace Prov. 3:17, בֹיב the tree (was) good Gen. 3:6, הַּבֶּילְ this (is) the way Isa. 30:21.
- 3. Or the verb אָהָ to be may be employed for a like purpose, particularly if the idea of past or future time is involved, אָהָן הָּוֹלְיִם the earth was desolate Gen. 1:2, the oxen were ploughing Job 1:14.
- b. Simple existence or non-existence is predicated by means of the particles שַׂרָ and יְרָאֵׁ, the latter of which retains its absolute form when following the noun, but takes the construct form יְאֵ when it precedes the noun either immediately or separated from it by intervening words, בְּאֵבֶׁ שֵׁלֵ there is a kinsman Ruth 3:12, יְרֵאֵׁ בִּיְאָ there was not a man Gen. 2:5. בְּיָבֶּ יִרְאֵׁ there was no king in Israel Judg. 21:25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, בַּיֵּבֶּי יִּרְ בִּיִּבְּ יִּרְ בִּיִּבְּ בִּיִּבְּ בִּיִּבְּיִבְ thou art not letting go Ex. 8:17, שִׁרְ נְּשִׁרָּ נְּתִּלְּבִּ בִּיִּבְ וֹשִׁרָּ נַ thou art saving Judg. 6:36.
- § 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.
- 2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, אַבָּים בַּיִּב the word is good Deut. 1:14, אַבְּיִם בְּיִבְּעֹ his mercies are great 1 Chron. 21:13, בְּיִבְּיִם הַוֹּבְדִיׁם הַשְּׁבְיִׁם these are the generations of the heavens Gen. 2:4.

- a. A predicate adjective may also, though less frequently, stand after the noun, הַבְּיֵר הַלְּצָרְ הַלְּצָרְ הַלְּצִרְ הַלְצִרְ בְּרָבְיִר הַלְצִרְ בְּרָבְיִר הַלְצִרְ בְּרָבְיִר בְּרָבְיִי בְּרָבְיִר בְּרָבְיִי בְּיבְייִבְּייִי בְּיִבְייִי בְּיבְייִבְיי בְּיבְייִבְיי בְּיבְיי בְּיבְייִבְיי בְּיבְיי בְּיבְייִבְיי בְּיבְיי בְיבְיי בְּיבְיי בְּיבְייִי בְּיבְיי בְּיבְיי בְּיבְייִי בְּיבְיי בְּיבְייִי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבּיי בְּיבְייי בְיבִייי בְּיבְייי בְּיבְייי בְּיבּייי בּיבּייי בּיבּיי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבְייי בְּיבִיי בְּיבְייי בְּיבְייי בְּיבּייי בְּיבְיייי בְּיבּייי בְּיבּייי בְּיבּייי בּיבְיייי בְּיבְיייי בְּיבְיייי בְּיבְיייי בְּיבְייי בְּיבְיייי בְּיבְיייי בְּיבְיייי בְּיבְיייייי בְּיבְיייי בְּיבְיייי בְּיבְיייי בְּיבְיייי בְיבְיייי בְּיבְיייי בְּיבּייי בְּיבְיייי בְּיבּייי בְּיבְיייי בְּיבּייי בּיבּיייי בּיבּייי בּיבּייי בּיבּייי בּיבּייי בּיבּיייי בּיבּיייי בּיבּיייי בּיבּיייי בּיבּיייי בְיבּיבְייי בְּיבּיייי בְיבּיבְיייי בְיבּ
- b. If the sense require the predicate to be made definite, it will receive the article, בין אין my mouth is the (one) speaking Gen. 45:12.

Comparison of Adjectives.

- \$ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition אָרָ from placed after the adjective, שֹּבְיִּבְּיִם wisdom is better than rubies prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַּבְּיִבְּיִ מִּבְּיִבְּיִ thou art more righteous than I, 1 Sam. 24:17.
 - 2. The superlative degree may be expressed
- (2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קַטֹּן בָּלָּיִי the least of his sons prop. the little (one) 2 Chron. 21:17, פּקְטִּיך בּיִּשִּׁיִם O fairest among women Cant. 1:8, דְּקָשִׁיִם the least, שׁוֹבֶּם the greatest 1 Chron. 12:14, שׁוֹבָּם the best of them Mic. 7:4.

- c. A comparative sense is commonly ascribed to 72 in the following passages, in which an adjective, suggested by the context, must be supplied, nearly high the upright (is sharper) than a thorn-hedge Mic. 7:4, Dexig less than nothing Isa. 40:17, 41:24, Ps. 62:10. Isa. 10:10, Job 11:17; in some of these cases, however, 72 may have the sense of from or of, and denote that from which any thing is derived or of which it forms a part.

VERBS.

- § 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.
- 2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

- § 262. The preterite is accordingly used of
- 1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, in the beginning God ברא ereated, etc., Gen. 1:1, God הבו tempted Abraham Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, what is this that שליה thou hast done Gen. 3:13, thee בשירה have I seen righteous Gen. 7:1; the past in relation to another past, i. c. the pluperfect, God ended his work which אָנָשָׁה he had made Gen. 2:2; and they did so as the Lord nix had commanded Ex. 7:10; or the past in relation to a future, i.e. the future perfect, when the Lord ring shall have washed away, etc., Isa. 4:4, until the time that she which travaileth אלבה shall have brought forth Mic. 5:2; or a conditional mood, except the Lord of hosts had left unto us a very small remnant we should have been as Sodom Isa. 1:9, I would there were a sword in mine hand, for now proper I would have killed thee Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לר־מֹתְני O that we had died Num. 14:2, מלר הַכּמֹר O that they had been wise that they (fut.) would consider this Deut. 32:29, or a subjunctive (the Jordan was dried up), that יָרְאֵּחֶׁם we might fear the Lord, at that time and thenceforward forever Josh. 4:24.

- a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, מַשֵּׁב and he (was) sitting Gen. 18:1, §266. 3.
- b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, unto thy seed in have given this land. Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, unto thy seed in I will give this land. Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.
- 2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, give me a little water for אַבְּיִלְּהְּי I am thirsty Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; the earth אַבְּיִלְּהִי is full of violence prop. has been and still is full Gen. 6:13; now אַבְּיִלְּהִי I know that Jehovah is the greatest of all the gods Ex. 18:11, prop. I have known, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin novi, memini, odi.

- a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question whence come ye is in Gen. 42:7 THE whence have ye come, but in Josh. 9:8 THE whence are ye coming or will ye come; because in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.
- 3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, an ox knoweth his owner Isa. 1:3, oxen always have done so and it is implied that they always will; the Lord pitieth them that fear him Ps. 103:13.
- a. The future is used in this case with the same frequency and propriety as the preterite, An ox will know his owner expresses the same general truth as an ox has known his owner; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, §263. 3.
- 4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, Babylon

נְּפֶּלֶּה has fallen Isa. 21:9, he שְׁבֶּּה hath borne our griefs Isa. 53:4, for I מְשִׁפְּתִּר have made Esau bare Jer. 49:10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, §263.5.

§ 263. The future is used in speaking of

- 1. The future, whether absolutely, אָנְשֶׁיָּב I will make of thee a great nation Gen. 12:2, or relatively to something in the past, he took his eldest son who מָלֶלָּדְ was to reign 2 Kin. 3:27, Elisha was fallen sich of his sickness whereof המות he was to die 2 Kin. 13:14; or conditionally, (would that I had died) for I would have lain down (pret.) and piris would be at rest Job 3:13; but (if it were my case) בילים אול שלילים מילים שלילים ווייט אולים מילים מילים ווייט מילים מ would seek unto God Job 5:8; or optatively in the various grades of desire, determination, permission, or command, so may all thine enemies perish Judg. 5:31; O that my grief wight be weighed Job 6:2; all that thou commandest us שנים we will do Josh. 1:16; deeds that ought not to be done Gen. 20:9; of the fruit of the trees of the garden לא מושכלה we may eat Gen. 3:2, לא מושכלה ye shall not eat ver. 3, mine ordinances them ye shall keep Lev. 18:4; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) לְּמְשֶׁלְ מְבֶּרֶבֶּל in order that my soul may bless thee Gen. 27:25, against thee have I sinned that Fire thou mightest be justified Ps. 51:6.
- a. When employed in requests, the future is frequently accompanied by the particle אַבָּי, thus, אַבְּיִרְבְּיִלְ let thy servant speak. I pray thee Gen. 44:18. אַבְּיִרְבָּיִן let the wickedness of the wicked cease. I pray Ps. 7:10.

- 2. The present, when it is conceived of as extending into the future, comfort my people אמיל saith your God Isa. 40:1, the divine utterance though begun is not yet finished; do ye not know? ver. 21, are you ignorant, and is this ignorance to continue? why תִּבְּבִּי weepest thou? 1 Sam. 1:8.
- 3. General truths or permanent facts, when the attention is directed to their validity for all time to come, righteousness article exalteth a nation Prov. 14:34, it does so now and always will; a son יְבָבֵּד honoureth his father Mal. 1:6.
- 4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, a mist right used to go up from the earth Gen. 2:6, i. e. not only at the moment of time previously referred to but from that onward; thus Job right were in the habit of going from time to time Judg. 11:40; so Gen. 29:2, Ex. 13:22, Num. 11:5, 1 Sam. 2:19.
- a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiseuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, the wicked who שלי have wasted me, my deadly enemies שלי will surround me Ps. 17:9. fire שלי devoured before them, and after them a flame שלים shall consume Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15. the nations שלי have heard שלי have seized upon the inhabitants of Philistia; then the dukes of Edom שלי were troubled, the mighty men of Moab trembling אונים אונים

- § 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל חסל to the apocopated future, אַל הָּרֶעׁכּי harm not Ps. 105:15; שׁל הָרֶעׁכּי would mean you shall not harm.
- a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended. Job 13:27.24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, God אוֹנָי tempted Abraham יְּבִּיבֶּי and said ... ישבר מחל מחל ביי מח

- a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification or by some other word or phrase which refers to past time, in the year of king Uzziah's death Tana, (and) I saw Isa. 6:1. But if it be preceded by a future tense, it has a future signification. Find he shall deride every stronghold Tana and shall heap up earth made and take it Hab. 1:10, who Tana shall do evil. Tana and shall heap up earth shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied. In Hab. 2:1, 2, I will watch to see what he will say to me. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories.

 And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.
- b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. in thy distress אַבְּאָבְּיִּהְ when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made. אַבְּיִהְ and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, go unto Pharaoh אַבְּיִבְּיִהְ and say to him prop. and thou shall say Ex. 7:26. When a preterite precedes, the Vav is not conversive, thy servant was keeping his father's sheep אַבְּיִּבְּ and there came... אַבְּיִבְּ and took... אַבְּיִבְּ and I went out... אַבְּיִבְּ and smote him, etc.. 1 Sam. 17:34.35, unless it involves a reference to what is to take place hereafter, I have blessed him (the blessing is of course prospective), אַבְּיִבְּיִבְ and I will make him fruitful, and I will multiply him Gen. 17:20.

Participles.

- § 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus it means falling Num. 24:4, fallen Judg. 4:22, or about to fall Jer. 37:14. Their principal uses are the following, viz.:
- 1. They express what is permanent or habitual, § 186. 2. a, (the Lord) אָלָה loveth righteousness and justice Ps. 33:5, a generation מֹבָּים goeth, and a generation בּיִבְּים abideth for ever Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, אֹבְיֹב not only feared but worthy to be feared, אַבְּיִבְּיִב worthy to be praised, אַבְּיִבְּיִב desirable.
- 2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, הַבְּי מִבְּיב what seest thou? Jer. 1:11, הַבְּי מֵבְי behold, I am about to bring the flood Gen. 6:17, מֵבִי given, מֵבִיר מִבְּיב restoring מֵבִיר restoring מַבְּיִר מִבְּיִב restoring
- a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, אינ dying and dead, אינ falling and fallen; this is less frequently the case with active verbs, who then is he מַבְּיבִים that hath hunted renison Gen. 27:33; these are the gods בּיבִּים that smote Egypt 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, בּבְּלָּיִם fighting.
- 3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, the two angels came... מוֹל and Lot (was) sitting in the gate of Sodom Gen. 19:1; he spake to his sons-in-law לְּחָבֹי שׁׁל who (were) to marry his daughters ver. 14; he came to Shiloh ... שׁׁלְּיִי with his clothes

- rent 1 Sam. 4:12; thou shalt meet a company of prophets ירְרִים coming down 1 Sam. 10:5; they shall declare his righteousness unto a people בֹּלֶבׁי (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.
- a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, Moses קְּבֶּה עָּמֹה keeping the flock of Jethro Ex. 3:1, his throne ship shall be established for ever 1 Chron. 17:4.

Infinitive.

- § 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.
- a. The Infinitive as a subject: אָבֶּה וְנְבֹּה וְנְבֹּה וְנְבֹּה וְנְבֹּה וְנְבֹּה מִינִים מוּלְבֹּה (there is) cursing and lying and killing and stealing and committing adultery Hos.
 4:2, שֵׁרֵה בְּיִבְּה to do justice (is) a joy to the righteous Prov. 21:15.
- c. The absolute infinitive is rarely governed by a verb. בְּמֵרֵה לֹמְצֵּׁה learn to do well. אַמֵּרֵה אָדְבָּׁה redress wrong Isa. 1:17, until he knows מְצֵּׁה בְּרַכְּרָר to refuse the evil. הַבְּהֹי and to choose the good, 7:15, יבְּבְּבְּבְּ בְּרָכְּרָר and they would not walk in his ways. 42:24, thou will make us aff-scouring בּבְּבֹּה מוֹלִיה and refuse Lam. 3:45.
- d. The infinitive in the construct before its subject. בּצְּקְבְּבְּ in their being created i.e. when they were created; in the day ביוֹיִם מְּלֵּבְּיִם fite Lord God's making earth and hearen Gen. 2:4; there was no water בּיִּבְּיִּר for the drinking of the people Ex. 17:1; מַבְּבִּיר and my dwelling

- (shall be) i. e. I shall dwell Ps. 23:6. Before its object, שָּבְּיִריִּלְשֶׁל the accepting of the person of the wicked Prov. 18:5, שֵּבְּיִל to yield its strength Gen. 4:12.
- § 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

- 2. The imperative, when it stands at the beginning of a sentence, קלליך remember the sabbath-day prop. (let there be) a remembering Ex. 20:8, הָּבָּרָהְ go and say 2 San. 24:12.

- a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive. אַרָּט בְּעָבֶּׁין Gen. 8: 10 and he added to send or אַרְטְּבֶּעְרָ I Sam. 19:21 and he added and sent for he sent again.
- b. In the following instances the verbs thus co-ordinated have different subjects. אַבְּבֶּל נְבָּחִר I shall be able, we shall smite him i. e. I shall with your aid be able to smite him, Num. 22:6. אַבְּרָאוֹ־לָּבְּ רִּקְרָאוֹ־לָּבְּ לְּנִבְּרִי בְּּרָאוֹ־לָּבְּ לְּנִבְּרִי בְּּרָאוֹ־לָּבְּ לְּנִבְּרִי בְּרָאוֹי לִּבְּרִי בְּרָאוֹי לִּבְּרִי בְּרָאוֹי לִּבְּרִי בְּרָאוֹי בְּיִבְּרִי בְּרָאוֹי בְּבָּרִי בְּרָבְּרִי בְּרָבְּרָבְי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְּרִי בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְּרִי בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּבְרָבִי בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּבְּרְבִּיר בְּרָבְיִר בְּיִבְּרְי בְּרָבְיִר בְּרָבְיר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִר בְּרָבְיִבְּר בְּבְּרְבִּיר בְּרָבְיִר בְּבְּרְבִּיר בְּבְרִבְּרְבִּיר בְּבְּרָבְיִר בְּבְרְבִּיך בְּבְּרְבִּיר בְּבְרִבְּיִר בְּבְּרְבִּיר בְּרָבְיִבְייִר בְּבְּרְבִּיר בְּבְּבְיבְר בְּבְּרְבִיר בְּבְּרְבִיר בְּבְרִבְיי בְּבְּר בְּבְּרְבִּי בְּיִבְיִי בְּיִבְיי בְּיִבְיי בְּיִבְיי בְּיִבְיי בְּיוּבְיִי בְּיִי בְּיִי בְּיִבְּי בְּיִבְיי בְּיִי בְּיִי בְּיִבְיי בְּיִבְּי בְּיִבְיי בְּיִבְיי בְּיִי בְּיִי בְּי בְּיִי בְּיִבְיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיּי בְּיִי בְּיִי בְּיי בְּבְּיִי בְּיּי בְּיּי בְּיִי בְּיִי בְּיּבְיי בְּיִי בְּיי בְּיּי בְיּי בְּיּי בְיּי בְּיי בְּיי בְייִי בְּיי בְּיּיי בְיּי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיי בְּיי בְּיי בְיּי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְייי בְּיי בְּיי בְּיי בְּיי בְייִי בְּיִי בְּיי בְייִי בְּיי בְייִי בְּיי ב

OBJECT OF VERBS.

- § 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it is the sign of the definite object; if a personal pronoun, it is suffixed either to so or to the governing verb.
- a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, אַלְבָּרָם אֵל God created the heatens Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

- Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after FS, which of itself indicates the definiteness of the noun, he reared up for himself FS the pillar 2 Sam. 18:18; and carrer strengthened FS gilder Isa. 41:7, where the omission of the article is poetic, \$247.
- § 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

- 3. Intransitive verbs may, as in other languages, govern their cognate noun, הַלְּמְהֵּר הַלְּבְּׁם מְּלְבְּּׁם וּ I have dreamed a dream Gen. 37:9; מְּבְּבֶּׁם מְּלְבְּׁם מִּלְם מִחְם and they lamented there a lamentation Gen. 50:10; הַבְּבֹּל מִי עִּיבוֹ ye will be vain a vanity i. e. utterly vain Job 27:12; or even one from a different root if

- it be related or analogous in signification, תַּבְּים נְּבִּיבֶּה וְנִיבְּים בּוֹלְים I have been zealous a great fury Zech. 8:2, אַנְשָׁרָ הַיּנְים I shall sleep death i. c. the sleep of death, Ps. 13:4.
- 4. Any verb may take as its object a noun which defines the extent of its application, אָלְדֶּל אָּרְה שִּׁרְרָבְּלְיִּל he was discased in his feet 1 Kin. 15:23; only אַלְדָּל בְּּלִּדְּל וֹח the throne will I be greater than thou Gen. 44:40; אַלְדְּל עִיךְּבְּלְיִּר עִירָבְּלִים עִירָּבְּלִים וּח אַלְּבְּרָבְּלִים עִירָּבְּלִים וּח אַלְּבְּרָבְּלִים עִירָבְּלִים וּח אַלִּבְּבְּרִים עִירָבְּלְיִם עִירִבְּלְיִם וּח אַנְיִים עִּירִבְּלִים עִירִבְּלְיִם וּח אַנְיִים עִּירִבְּלְיִם עִירִבְּלְיִם עִירִבְּלְיִם עִירִבְּלְיִם עִּירִבְּלִים עִירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּלְיִם עִּירִבְּבְּלְים עִּירִבְּבְּלְים עִּירִבְּבְּלְים עִּירִבְּבְּלְים עִּירִבְּבְּלְים עִירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּבְים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִבְּבְּיִים עִּירִים עִּירִים עִּבְּיִים עִּירִים עִּירִים עִּירִים עִּירִים עִּירִים עִּירִים עִּירִים עִּירְים עִּירִים עִּירְים עִּירְים עִּירִים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְים עִירְים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְים עִּיים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְּים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְים עִּירְּים עִּירְים עִּיבְּים עִּירְים עִּירְים עִּיבְּים עִּירְּים עִּירְים עִּיבְּים עִירְים עִּירְים עִּיבְּים עִּיבְּים עִּיּים עִּיבְּים עִּיבְּים עִּיבְּים עִּיבְּיִים עִּיבְּיִים עִּיבְּים עִּיבְּים עִּיבְּים עִּיבְּים עִּיבְּים עִּיבְּים עִּיבְּיִים עְּיבְּיִים עְּיבְּים עִּים עְּיבְּים עְּיבְּים עִּיבְּים עְּיבְּים בּיּים עְּיבְּיִים עְּיבְּיִים עְּיבְּיִים עְּיִים עְּיִים עְּיבְּים עְּיִים עְּיִּים עְּיִים עְּיִּים עְּיִים עְּיִים עְּיבְּים עְּיִים עְּיבְּים עְּיִים עְּיבְּים עְּיבְּים עְּיבְּים עְּיבְּים עְּיבְּיִים עְּיבְּים עְּיבְּיבְּים עְּיבְּיבְּים עְּיבְּיבְּים עְּיבְּים עְּיבְי

- § 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.
- 2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, they went out from the city may be expressed by the direct relation, where the city may be expressed by the direct relation,

or by the indirect, בְּצִּאֹר מִרְהָּאִיר Josh. 8:22; הַלְּחֹם to fight is followed by שם with Josh. 10:29, by = in (= in eam) ver. = 31, by = against ver. = 38, by = 31, by = 31.

a. A number of verbs are indifferently construed with a direct object or with b to. in reference to, thus. בּוֹשָׁ to lore any one and to have love to any one, אַבְי to cure and to perform a cure for any one, בְּישִׁיה to sare and to grant salvation to any one, אַבְישׁ to destroy and to bring destruction to

any one.

- b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with אַ with, thus אַ שְּׁלֵּיה blow the trumpet Hos. 5:8, אַ שְׁשִׁים מוּל he blew with the trumpet Judg. 3:27; בְּיִלְיה to spread forth the hands Ps. 143:6, but followed by אַ to spread forth with the hands Lam. 1:17.
- 3. By a condensed style of expression (constructio praegnans) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, דְּבֶּלְהְ לִּאָרֶדְ thou hast profaned to the ground i. e. profaned by casting to the ground, Ps. 89:40, מַבְּרְבֵּי רְטִים בְּיִרְבָּי רְטִים בְּיִרְבָּי רְטִים בְּיִרְבָּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִּי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִי רְטִים בְּיִרְבִּי רְטִים בְּירִבִּי רְטִיִּים בְּיִרְבִי בְּיִרִּבְי רְטִים בְּירִבְּי רְטִייִ בְּיִרְבִי בְּיִרְבִי בְּיִרְבִי בְּיִרְבִּי רְטִיי בְּיִרְבִייִי בְּיִייִי בְּיִיבְּי רְטִייִי בְּיִיבְּי רְטִייִי בְּיִי בְּי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּי בְּיִי בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִייִי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְי
 - § 273. Some verbs have more than one object, viz.:
- 1. The causatives of transitive verbs: רְהַאֶּכְלְּהִי אֶּת־מִוֹלֵיִהְ and I will make thy oppressors cat their own flesh Isa. 49:26; אָרִבְּלִּהְאָּלִה אֶתְרְבָּלִראֵּבֶּה he would not have caused us to see all these things Judg. 13:23; אַרִרְבְּלִראָבָּה אָתַרְבְּלִראָּבָּה he shall cause Israel to inherit it Deut. 1:38.
- 2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, all אַ בּיִבּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִׁיבְּי שִׁרְאָב בִּי בְּיִבְּיִם שִׁיבְּי שִׁרְאָב בִּי בִּיבְּיִם שְׁרָב בִּי שִׁרְאָב בִּי בִּיבְּי שִּׁיבְּי שִׁיבְּי שִׁיבְּי שִּיבְּי שִּׁיבְּי שִּיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּיבְי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּיבְּי שִּׁיבְּי שִּיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּיבְּי שִּׁיבִּי שִּׁיבִּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְּי שִּׁיבְי שִּׁיבִּי שִּׁיבְּיבִי שִּׁיבְּי שִּיבְּי שִּׁיבְּי שִּׁים שִּׁים שִּׁים שִּׁים שִּׁים שִּׁים שִׁיִּי שִּׁים שִּׁים שִּׁים שִׁיִּים שִּׁים שִּׁים שִּׁיִּים שִׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁי בִּיּים בּיּים בּיּים בּיּים בּּיִּים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִים שִּׁיִּים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּיּים שִּׁיִּים שִּׁיי שִּיּים שִּׁיִּים שִּׁיִּים שִּׁיי שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּיים שִּׁיִים שִּׁיִים שִּיּיים שִּיּיים שִּּיִים שִּּיים שִּׁיים ש

- קרָשׁם lift up your hands to the sanctuary Ps. 134:2; מארייְדֵּבֶּׁם מְהוּמְּה and he shall discomfit them a discomfiture Deut. 7:23.

- 4. Some verbs may govern the subject and predicate of a subordinate clause, לְּבֶּעֶׁדְ בְּעֵׁדֶּלְ to know wickedness (to be) folly Eccl. 7:25, the latter, if it be an adjective or participle, will remain without the article, § 259.2, מְבְּעִּרְבִּי מִבְּעִרִּבְּ I have heard Ephraim bemoaning himself Jer. 31:18, בְּיִבְּי ְּבְּעִרִר בְּיִבְּי ְ thee have I seen righteous Gen. 7:1.

Adverbial Expressions.

- § 274. The predicate of a proposition may be further qualified
- a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.
- 2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.
- a. Thus, time when: בְּבֶלְרָהְ רְבָּבֶלְ בְּבֶלְ בִיבָּלֵ evening and morning and noon will I pray Ps. 55:18; tarry here בְּבְּלֵּהְ to-night Num. 22:8; Gideon came בְּבֶלְהְ שֵׁאֵלְ מֹלֹ at the beginning of the watch. Time how long: and he shall shut up the house בּבְלָּהְ בִּבְּשִׁ seven days Lev. 14:38; the land rested בּבָּלֶּהְ בִּבְּלֵּהְ שִׁנְשִׁ בִּנְּתְּלִוֹם שִׁ eighty years Judg. 3:30.
- b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words. הַּדְּשֵׁ at the door of Gen. 18:1, Judg. 9:35, בּיִת at the house of Gen. 38:11, Num. 30:11, and a few proper names, בֵּיִת at Bethlehem 2 Sam. 2:32, בַּיִת בַּעָּד at Bethel Hos. 12:4.
- c. Measures of space: দুটা দাহিছ ঘটিই three cubits high Ezek. 41:22; he went চৌন মুট্টা a day's journey 1 Kin. 19:4.
- d. Number: ביבים בּבְּיֵב בּעָׁ בְּעֵׁ בְּעֹרָם return seven times 1 Kin. 18:43; he offered sacrifices בַּבְּבְּ בְּבָב מַכְּבְּיִב according to the number of them all Job 1:5.
- e. Manner, answering to the Greek adverbial accusative: ye shall dwell אול ביל היים בילים in security Deut. 12:10; ye shall not go אולים וויים לינים לינים לינים לינים מכסילוות toftily Mic. 2:3; the tribes went און לינים לינים מכסילוות to a law of Israel Ps. 122:4; thou shalt not go there בילים בילים with one consent prop. shoulder Zeph. 3:9.
- 3. By nouns preceded by a preposition forming a qualifying phrase.
- a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

- § 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:
- 1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.
- b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it. while the first may be put in its primary form, אַרְהָי עָּבְּיִר מְּבִּירִ מְּבִּירִ מְּבִּירִ מְּבִּירִ מְבִּירִ מְבִּיִּרְ מְבִּיִּרְם מִבְּיִי מְבִּיִּרְם מִבְּיִי מְבִּיִּים מְבִּי מְבִּייִ מְבִּיִּים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְּיִם מְּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְּיִם מְּבִּים מְבִּים מִּבְּיִם מְּבִּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מְבִּים מִּבְּים מִּבְּים מִּבְּים מְבִּים מְבִּים מִּבְּים מְבִּיבְּים מְבִּים מְבִּים מְבִּים מְבִּים מְבִּים מְבִּיבְּים מִּבְּים מְבִּים מְבִּיבְּים מְבִּיבְּים מִבְּים מְבִּים בְּיבְּים מִּבְּים מְבִּים בְּיבְּים מִבְּים בְּיבְּים מִּבְּים בְּיבְּים מִּבְּים בְּיבְּים מִּבְּים בְּיבְּים מִבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיִּם מְּיִּם מְּים בּיּים בְּיִּים בְּיבְּים בְּיִּים בְּיִּים בְּיבְּים בְּיבְּים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיִים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיבְּים בְּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיבְים בְּיבְּים בְּיִים בְּיִים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בּיּבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּים בְ

they belong, בְּלְּכֵּהְ לְּהֵלְ מְ מְלֵּכְּהְ מְתֹּלְבְּׁהְ לְּתִּלְּהְ מְנִילְּהְ מִנְלֵּהְ מִנְלֵּהְ מְנִילְּהְ מִנְלֵּהְ מִנְלֵּהְ Ps. 63:2, בְּצִּבְּיִרְבְּיִלְּהְ quoted by Nordheimer as an additional example the second adjective may agree not with בְּבֶּיִלְ but with the preceding noun, בְּשֶׁרֶׁדְ for thee longs my flesh, in a dry land, and weary. Alex. in loc.

- 2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, רַיְבֶּבְרוּ הָעָם וַלְצַבְּרוּ and the people hasted and passed over Josh. 4:10, מֹצֹלְ מִבְּרוֹת נְלָם קְרִשִׁים fost sheep Jer. 50:6, כֵּלְּם קְרִשִׁים all the congregation, all of them are holy Num. 16:3.
- b. The noun this land, earth, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so Depople in the following examples, They they people has done wrong Ex. 5:16, They is the people dwelling Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.
- a. When the word בּרְהַלְּהֵא refers to filse deities, the sense is plural and it is construed accordingly. אַרְהַלְּאָלְּהְיִלְּאָלְּהְרִים so may the gods do 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

- 4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, פּבְּבְּיִה שָּׁנְה מְּצֵרוֹג צֵּלֶיה the beasts of the field pant for thee Joel 1:20, הְשִׁלֵּהְ מְבְּלִיה its floods wash away Job 14:19, חַבְּלֵים צִּחְלֵּיִם מְשִּׁלֵּף pangs have taken her Jer. 49:24, שִּׁנִים רִבְּבָּה wild beasts, their lair Isa. 35:7.
- a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A pluralis inhumanus may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, $\tau \grave{a} \ \zeta \hat{\omega} a \ \tau \rho \acute{\epsilon} \chi \epsilon \iota$.
- 5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, בְּיִבְּיִלְּבִּיּתְ and they (queens and concubines) praised her Cant. 6:9; the Lord deal kindly with you (Ruth and Orpah) as בְּשִׁילֶם ye have dealt Ruth 1:8; אַקְיִים my dead (Sarah) Gen. 23:4; אַקְיִים thou art destroyed Jer. 4:30; this last passage may, however, be rendered thou, it is destroyed, what wilt thou do?
- 6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, מְבֶּבֶּיִהְ בָּרֹוּהְ they that bless thee shall each be blessed Num. 24:9; מְחַבְּבֶּיִהְ they who profane it shall every one be put to death Ex. 31:14; בַּרִים יְסִירהּ מִסְיֹבּה they take away the right-cousness of the righteous from each of them Isa. 5:23.

- and Moses and Aaron did so Ex. 7:20, or it may agree with the nearest word, וְשְׁבֵּבֹר מִרְיִם נְאֲבֹרְים מִוּלְם מוֹ and Miriam and Aaron spake Num. 12:1; אַבֹּרְים נְאֲבֹרְיךְ אַלְּים thou and thy fathers have not known Deut. 13:7.
- 2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אַבִּיכּי עִּיִּבְיֹרָי I with my maidens will fast prop. and my maidens Est. 4:16, עַבְּבִי דְּוֹדְ וְיִוֹאֶב בָּאָ the servants of David and Joab came 2 Sam. 3:22.
- 3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אַבְּרָהֶׁם יְשִׂרָה יְּבֶּלִים Abraham and Sarah were old Gen. 18:11; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אַבְּרִי יְרִיבְּרָהְ בְּיֵר יְרִיבְּרָהְ בַּרִי וְרִבְּרְהָּ בַּרְי וְרַבְּרְהָּ בַּרְי וְרַבְּרְהָּ thou and Aaron thy brother and ye shall speak Num. 20:8.
- \$277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שִׁבְּילֵּל the fields of Heshbon languish Isa. 16:8, אַבְיֹלִים נַבְּשׁׂוֹת is found the blood of the souls of the poor Jer. 2:34.
- a. The predicate agrees generally though not invariably with the second noun when the first is בּבֹּי, or an abstract expressing a quality of that which follows. בְּבִּירִם בְּלִירְבִי and all the days of Seth were Gen. 5:8. בְּבִּירִם and all the women went out Ex. 15:20, מְבְּבֵּר שִׁלְּשִׁירוּ the choice of his captains were drowned ver. 4.
- § 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, שֵׁיבֹּי לֵצָּה רַבְּׂנִית the eyes of Leah were tender Gen. 29:17.
 - § 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, קַבֶּי behold I (am he who) has laid Isa. 28:16, קַבָּי דּבְּטְ behold I (am he who) will add 29:14, 38:5.

REPETITION OF WORDS.

§280. The repetition of nouns may denote

- 1. Distribution, אָשָׁ הְּשָׁ שְׁיִבּי by year Deut. 14:22, אַבְּבֶּקר בַּבַּקר בַּבַּקר וּ the morning, in the morning i. e. every morning 2 Sam. 13:4, אַבָּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר שִבְּקר שִבְקר שִבְּקר שִבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר שִבְּקר שִבְּקר שִבְּקר שִבְּקר שִבְּקר בַּבְּקר בַּבְּקר שִבְּקר בַּבְּקר בַּבְּקר שִבְּקר שִבְּקר שִבְּקר שִבְּקר שִבְּקר שִבְּקר בַּבְּקר בַּבְּקר שִבְּקר בַּבְּקר שִבְּקר בַּבְּקר בַּבְּקר שִבְּקר בַּבְּקר בַּבְּקר שִבְּקר שִבְּקר שִבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּקר בַּבְּקר בּבְּקר בַּבְּקר בּבְּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בּבְּקר בּבְּבְּקר בַּבְּקר בַּבְּקר בַּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּבְּקר בּבְּקר בּבְּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּקר בּבְּבּקר בּבְּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּיקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּבּקר בּבּיקר בּבּיקר בּבּבּיף בּבּיקר בּבּבּיר בּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּבּיף בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּיקר בּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּבּיקר בּבּבּיקר בּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּבּיקר בּבּ
- 3. Emphasis or intensity, אָרָק שָׁרָק justice, justice i. e. nothing but justice Deut. 16:20, אָרָק בָּבֶּק נָבְּלְ ceceding deep Eccl. 7:24; so with adverbs, מְצֵּר בְּבֵּלֵץ mightily, mightily Gen. 7:19, and even a conjunction, בַּבְּלֵץ because even because.
- a. Sometimes the second word is put in a different gender from the first. កុំរួយកុំង ក្រុំយ៉ុង all kinds of support Isa. 3:1. comp. Jer. 48:19, or a different number, ក្រុះកុំង ក្រុង a heap, two heaps Judg. 15:16. កង្ឃុំ ក្រុង Eccl. 2:8. Or a cognate word may be employed, កង្ខុំឃុំង កង្ងឃុំ waste and desolate Ezek. 6:14, ក្រង់ឃ្លាំ Lev. 23:3.

- b. Instances occur of triple repetition, בּוֹלים קְלּוֹשׁ קְלְּוֹשׁ קְלִים O earth, earth, Jer. 23:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.
- § 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מעלים איל שלי my dying, mine 2 Sam. 19:1, אַלְּיִה thee, thee shall they praise Gen. 49:8, or to a noun to which it refers, אַלְיִה בּּיִרה לּאַר to Seth, to him also Gen. 4:26.

- b. The construct infinitive is very rarely used in such combinations instead of the absolute, חַבֵּלְ חָבֵּלְנוּ Neh. 1:7, הֵיוֹבְּרָה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בְּחִיבֶּרוּת 2 Sam. 6:20. The finite verb is repeated, יָשִׁבְּרַ רְשָׁבֵּרָ 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, עֵּרְרָה תַבֹּלוֹר 14b. 3:9.
- c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. הַלְּבֹיה הַלֵּיה בְּלֵּה עלֵּהְ בַּלֵּהְ בַּלֵּהְ בַּלְּהָר מַלְּבִּר מִלְּבִּר הַאָּבְיה בּיִבְּיה (בְּבִּילִ מִּבְּיִל (בְּבִּילִ מִּבְּיִל (בְּבִיל (בְּביל (בְּבִיל (בְּבִיל (בְּביל (בְביל (בְּביל (בְּבִּיל (בְּבִּל (בְּבִיל (בְּביל (בְּביל (בְּבִיל (בְּביל (בּביל (בביל (בּביל (בּביל (בּביל (בביל (בביל (בביל (בביל

omitted in סיול ברובל הבלה בליים בל

Interrogative Sentences.

- a. The particle \Box is in Job 4:2 separated from the proper interrogative clause.
- 2. In a disjunctive question the first member is commonly introduced by הַ and the second by בּאַ or בּאַץ, הַּבָּאַ בּחַבּאָ is this thy son's coat or not? Gen. 37:32; בְּבָּחַה is it any pleasure to the Almighty that thou art righteous בַּאַבְּהָּשׁ or is it gain to him, etc., Job 22:3.
- b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אַרָּ אָבְּילְּהָ הַּצְּׁבְּ אָפִרְּיִּבְּילִי וּ יוֹיִי וּ וּעִבְּילִי וּ יִּעִר בְּיִּבְּר יִּי יִּעִר בְּיִּבְּר יִּי יִּעִר בְּיִּבְּר יִּעִר בְּיִבְּר יִּבְּר יִּעִר בְּיִבְּר יִּבְּר יִּבְּיִּבְ יִּעְר בְּיִבְּר בְּיִבְּיִּבְ בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִּבְ בְּיִבְּיִים בְּיִבְּיִּם בְּיִבְּיִים בְּיִבְּיִבְּיִים בְּיִבְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִּם בְּיִבְּיִים בְּיִבְּיִּם בְּיִבְּיִּים בְּיִבְּיִּבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּיִים בְּיִּבְייִים בּיבְּיִים בְּיִים בְּיִים בְּיִבְּיִים בְּיִים בְּיִּים בְּיִּים בְּיִּבְּיִים בְּיִּים בְּיִים בְּיִבְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִיבְּיִים בְּיִים בְּיִים בְּיִיבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִים בְּיִבְּיִים בְּיִיבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיבְיבְיּיִים בְּיִבְּיִים בְּיִים בְּיִבְיִים בְּיבְיבְיבְּיִים בְּיבְּיִים בְּיבְּיבְיבְּיִים בְּבְּיבְיבְּיִיבְּים בּיּבְּיבְיבְּיבְּיִים בְּיבְּיבְייִים בְּיבְּיבְּיבְּיבְיים בְּיבְּיבְיים בּיבְיבְייבְּיבְיבְּיבְיים בּיבְּיבְיבְּיבְיים בְּיבְּיבְייִים בְּיבּיים בּיבְּיבְיים בּיבְּיבְיים בּיבְיבְייבְּיבְּיבְּיים בּיבְיבְיים בְּיבְיבְייבְּייִים בְּיבְּיבְיבְייִים בּיבְּיבְיבְּיבְיבְייבְּיבְּיבְייבְּיבְיבְיים בְּיבְיבְיבְיבְּיבְיבְיבְיבְּיבְי
- § 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, and they coming is peaceful? 1 Sam. 16:4.

RELATIVE PRONOUN.

- a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, אַשֶּׁר־בָּרֶאָהִיּ whom I have created Gen. 6:7.
- a. The only exception is אָשֶׁל with whom Gen. 31:32. Gesenius finds another in בַּאָשֶׁר Isa. 47:12, but see Alexander in loc.
- 3. The relative is frequently omitted, not only as in English, when it is the object of its clause, אָנָי וּיִלְּיִבְּי into the pit (which) they have made Ps. 9:16, but also when it is the subject, and he forsook God אָנָיִי (who) made him Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, שַּבְּרַ־מְּשׁבָּ by the hand of (him whom) thou wilt send Ex. 4:13, (so doth) שַּבְּל הָטָשׁר the grave (those who) have sinned Job 24:19.

ל 286. The demonstrative קי סי זו is frequently used in poetry with the force of a relative, and it then, like the English that, suffers no change for gender or number, בְּלְיִה the place that thou hast founded Ps. 104:8, מְלְבֹּיה devices, which they have contrived Ps. 10:2.

Conjunctions.

- § 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction ? and, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.
- 1. The conjunction און may accordingly be employed not only where we would use and, but before an adversative clause, of every tree thou mayest cat און של but of the tree of the knowledge, etc., Gen. 2:16, 17, or one expressing a reason, give us help from trouble און for vain is the help of man Ps. 60:13, an inference, I have no pleasure in the death of him that dieth און wherefore turn Ezek. 18:32, design, און לישר לישר לישר לישר מוח (i. e. as) the sparks fly upward Job 5:7, or a co-existing act or condition, Noah was six hundred years old (i. e. when) the flood was upon the earth Gen. 7:6.
 - 2. It serves to introduce the apodosis or second member

of a conditional sentence, if God will be with me and keep me קּהָלָה לְּהָלָה then shall Jehovah be my God Gen. 28:20, 21.

- 3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם absolutely, with the clause to which it relates, בַּיּוֹם מוּלִים on the third day Abraham lifted up his eyes Gen. 22:4; הַּמְּיִרְהְּ וְּהֹם דְּרָבֶּיךְ thy hope, (is it not) the integrity of thy ways? Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:31, thy father's servant בַּבִּיִּר I have been so hitherto, but now בַּבִּיר וֹ will be thy servant.
 - a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בראשורה composed of the inseparable preposition בּרָאשָׁרָה \$231.1, with Daghesh-lene, §21.1, and the feminine derivative noun בּרָאשָׁרָה, §198. a. (4), without the article, §128, comp. ἐν ἀρχŷ John 1:1, Ger. anfangs, Eng. at first; position of the accent, §32.1.

אָבָּאָ, אָּבָּאָ verb, § 162. 2, the preterite denoting past time absolutely, § 262. 1, lack of formal agreement with its subject, § 275. 3, order of words, § 270. a, position of accent, § 32. 2.

a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

ns sign of the definite object, § 270.

השְׁמָיִם the article, §229.1, §245.4, and noun of the second form of class I., §185.2. d, only used in the plural, §201.1, §203.5. c.

the conjunction ז, §231, and אָבֶּת the conjunction ז,

: האָרֶץ the article, § 229. 3, and Segholate noun of class I., § 183; Seghol changed to Kamets by, § 229. 4. b, or § 65 (1).

This verse is divided by the accents into two clauses, § 36.1; Athmahh is preceded by Munahh and Tiphhha, § 38.2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, § 38.1.

VERSE 2.

עלה, הָּיָה, verb הַּיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

\$184. b, abstracts used instead of adjectives, \$254. 6. a, assonance or paronomasia. Double accent, \$30.1.

Makkeph, § 43, אוֹס noun of class I., form 2, § 185. 2. d, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

noun of class III from proot § 190. b, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, the face of ocean.

Piel participle of the Ayin Guttural verb אָדָּוֹלָ, §116.4, §121.1, feminine, §205, as the predicate without the article, §259.2, although its subject is definite, §246.3; the participle expresses continuous action, §266.1, belonging to the period before spoken of, §266.3.

ים noun used only in the plural, 201. 1, § 203. 5. c; vowel changed by the pause accent, § 65. 1.

This verse consists of two clauses, § 36.1; the clause of Atlmahh is subdivided by Zakeph Katon and R'bhia, § 36.2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38.4, Atlmahh by Munahh and Tiphhha, § 38.2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, § 38.4, and Silluk by Merka and Tiphhha, § 38.1.

VERSE 3.

לְּמְּמֶׁר Kal future of Pe Aleph verb לְּמְּמֶּר , §110.3, with Vav Conversive, §99.1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99.3. a, §111.2.a.

יְהֵי apocopated future of הֹיָ verb הָּהָם, §171.1, §177.1, with a jussive sense, §264.

בְיְהֵיר future with Vav Conversive; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

בּרָא Kal future of הֹא verb בְּלֶּה with Vav Conversive, §171. 1, §172. 4.

שׁבֶּׁ the predicate adjective without the article, § 259. 2.

Hiphil future of בָּלֵל with Vav Conversive, § 99. 3.

ובין Vav Conjunctive, § 234, with the preposition בין, § 237. 1.

VERSE 5.

וּיִקּרָא from the אָל verb אַלף, §162.2.

אַלקּים: P'sik, § 38. 1. a.

לְּצוֹל preposition לֹי with the vowel of the article, § 231. 5.

הים noun, whose plural is יִּמֹים, §207. 1. f.

the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, §265, the accent removed to the penult, §35.1.

paragogie ה, , §61.6, §219.2, with the noun לֵּכְלָּהְ a Segholate of class I. from an די root, §184. b, having a pause accent, §65.1.

: אַנָּד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רקיע noun of class 1. form 2, §185. 1.

ন্দ্ৰ preposition 2, §231.1, with the construct of ন্দ্ৰ, §216.1.d, in a partitive sense, §254.2. קבליל Hiphil participle of בָּבֶל, §84.5, denoting continuous action, §266.1, and referred by the tense of the accompanying substantive verb to the future, §266.3. a.

VERSE 7.

שְׁלֵּה guttural and לֹה verb עָּהָה with Vav Conversive, §109. 3, §171. 1, §172. 4.

קתָתה composed of the prepositions מְתָּחָת and הַתָּה, $\S~237.~2~(1).$

בעל composed of the prepositions מָצֵל and בָּל.

VERSE 8.

שׁבֶּיִם with pause accent, § 65 (1).

גֶּרֶב , בֹקֶר class I. Segholates, §183.

: שֵׁלְּכְּ ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

יְקְּהָׁי Niphal future of לֹי verb קָּהָה, §169.1, with an imperative sense, § 263.1.

noun of class III. from an מָּקוֹם root, §190. 6.

תַּרָצֶּה Niphal future of תָּלָאָה, §109. 4, §168.

VERSE 10.

רל conjunction און, § 234, preposition לי , § 231. 1, and noun of class III. from לי root, § 190. b, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

קמים plural, §207. 2, of לם, a noun of class I. from an root, §186. 2. c.

VERSE 11.

នយុក្ខា apocopated Hiphil future of នយុក្ខ, §97.2, §264, governing its cognate noun នយុក្ខ, §271.3. Methogh by §45.2.

מְזְרֵיבָ the participle expresses what is constant and habitual, § $266.\ 1.$

קץ collective noun, §201. 1, probably abridged from a root, class I. form 2, § 185. 2. d, in the construct, §215. 1, with the following word, which denotes its quality, §254. 6.

noun from הוא root class I. form 1, § 184. b.

Kal participle of نقط verb, §168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, §30.2, §38.4, shifted to the penult by, §35.1, followed by Daghesh-forte conjunctive in the first letter of the next word, §24. a.

לְּמִיבֹּי preposition ל, $\S231.1$, noun מין from an יד root class I, $\S186.2.b$, and pronominal suffix, $\S220.1$.

אַטֶּר זַרְעוֹ־בְּיֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ש with a pronominal suffix, § 233.

VERSE 12.

ערוב פֿי and אָל verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

suffix of third person, § 220. 1. b, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

ישלישר ordinal number, § 227. 1, § 252. 1.

VERSE 14.

וְהֶרֹ lack of agreement with subject, §275.1.

קאורה masculine noun in the plural, § 200. c, class III. from an שני root, § 190. b.

לְהַבְּבֶּיל the construct form of the infinitive used with prepositions, § 267. δ .

preterite with Vav Conversive, §100.1, §265, in the plural because following the noun, §275.1. δ .

VERSE 15.

להָאֵיר Hiphil infinitive construct of של verb, § 153. 1.

VERSE 16.

שׁבֶּל cardinal number, §223.1, joined with noun, §250.2(2), without the article, §251.4.

קּבְּלְכִּם qualifying adjective with the article after the noun, §249.1.

ניקטן class I. form 2, §185.1, emphatic use of the positive degree, §260.2(2).

מְמְשֵׁבֶּׁת noun of class III., §190, in the construct state, §214. 1. b, the following noun denoting the object, §254. 9.

ים אלכבים: noun of class II. from an פשר root, § 187. l.e.

VERSE 17.

והלן from איש verb להל, §129.1.

sign of the definite object with a pronominal suffix, \$238.2.

VERSE 18.

רל בחבריל construct infinitive with the preposition, § 267. b; Methegh with א , § 45. 2. a.

VERSE 20.

יעוֹפֵף Piel future of ש" verb, §154. 2.

VERSE 21.

קיקים plural of מַּבְּיֹרָ, §199; the Hhirik of the ultimate is long, §19. 1.

הרֹמֶשֶּׂת Kal feminine participle, § 205, with the article, § 249. 1.

אָשֶׁה the object of the verb שֵׁרְצֵּׁה though without the appropriate pronominal suffix, § 285. 1. a.

plural noun with plural suffix, § 220. 2. b.

VERSE 22.

רְּבֶּבֶּרְ Piel future of שֵׁ Guttural verb, §116.4, §121.1, with Vav conversive, §99.3. a, no Daghesh-lene in ב since the preceding Sh'va is vocal, §25.

לאמֶר the preposition with Tsere, § 231. 3. a, so as to say i. e. in saying.

רבה, רבה Kal imperatives of הָּבָה, הָשָּׁה, אָנָה, אָן 169.1.

בֶּבֶב Kal apocopated future, §171.1, Hhirik short though accented, §19.1.

VERSE 24.

יְחְיְחֹר construct of הָּהָה, §214.1, with i paragogic, §218. Methegh, §45.2, Daghesh-forte omitted, §25.

VERSE 26.

בּעֵשֵׂה Kal future of הַּבְּיָל, §109.1, §168, in the plural number, §275.3. a.

קבילְמֵינ preposition, §231.1, Segholate noun, class I., §183, and pronominal suffix, §221.5.

וְיִרְהּוֹּ from רְיָרָהּוֹ, §169.1.

קבְּלֵם preposition, § 231.2, construct of the collective noun הַלְּבָּ, §198, §214.1, §216.1; no Daghesh-lene in ג, §22. a (5).

VERSE 27.

זבֶר וּלְקָבֶּה predicates, §273.4, and consequently indefinite.

: চাট্ৰ pronoun, referring to both genders put in the masculine, § 277. 3.

VERSE 28.

רְּכְּבְשֵׁהְ conjunction ר, §234, imperative Kal of בָּבְשׁ, §84.4, and pronominal suffix, §101. Kibbuts is long, §19.1.

VERSE 29.

לְּהָׁהָּי from לְּהֹי, §130.1, preterite in the sense of the present, §262.1. δ .

הְּהָיָה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

שָּׁח , אַת־כְּלְ־יֵנֶרָץ without the article, § 270. c.

VERSE 31.

position of adverb, § 274. 1.

: יְוֹם הַשְּׁשֶׁר article omitted before the noun, § 249. 1. c.

INDEX I.

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INDEX III.

HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as v. verb, n. noun, pron. pronoun, adj. adjective, adv. adverb, int. interjection, inf. infinitive, imp. imperative, pret. Preterite. The numbers refer to the sections of the Grammar.

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POSTSCRIPT

The folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative re. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.



GENERAL VIEW OF THE VERB.

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